

ZION'S HERALD

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STAND BY THE SABBATH.—At the desperate siege of Knoxville, in November, 1863, after using every endeavor to capture the place, the rebel commander, Longstreet, resolved to carry the place by assault. Away at the northwest angle of Burnside's fortifications was a fort of moderate dimensions, named for a gallant officer who had fallen in the second day of the siege. This fort was chosen as the point of attack, because, if it was captured, the surrender of Knoxville would be inevitable. Hence, upon Fort Saunders, vast masses of men were hurled with a fury and desperation which seemed to defy defeat. So, to-day, rebels against God, and enemies of Christ, are making a furious onslaught upon the Christian institution of the Sabbath. There is special activity on the part of irreligious men in this particular direction. They are leaving no stone unturned, they are sparing no expense of time or money in the attempt to destroy the sacredness of the Lord's Day. They wish to make it a day of recreation and amusement. They want a German, beer-drinking, fiddling holiday instead of a day of quiet repose and Christian worship. Partly as the result of their endeavors, we see various lines of travel open upon the Sabbath; steamboat, and other excursions on the Sabbath are multiplying, and now there is a widespread effort to open libraries, reading-rooms, and all places of amusement upon the sacred Sabbath. If Christian people do not appreciate the fact, those who are anti-Christian do, that the Sabbath is one of the strong holds of Christianity, and they mean, by whatever process within their power, to destroy it, in order that they may the more surely accomplish their malignant designs.

In such an emergency, what are the people of God to do? Simply this, defend the point assailed; resist the attack wherever made. Would to God the battle-cry of the Apostle, "Watch ye, stand fast in the faith, quit you like men, be strong," might be heard all along the line. If the enemy masses his forces against the Sabbath, let the rallying hosts of God and righteousness gather about this cherished institution, let this one of the citadels of Christianity be manned with valiant souls, and let it at every hazard be defended and preserved. Let no one fear to be called an extremist, a fanatic, a Puritan, we can better afford for our own sakes, and for the world's sake to be called all these names, and to be counted as fools even, rather than give up the Sabbath to desecration. "Stand by the Sabbath," be, then, the watchword of the Church.

The English correspondent of *The New York Times* adds his mite to the portrait of Dickens as a Christian. This is his contribution:—

"He was, though claimed as a Paritarian, I believe, a rather low, and rather broad Churchman, holding similar views to those of Canon Kingsley, and believing most firmly in the final triumph of the Almighty power and goodness over all evil. He wrote his books, as he once told an American whom he met on the Ohio River, to show that there was no one beyond the reach of infinite mercy—that, to use his own expression, 'God never made anything too bad to be saved.' If he had ever introduced the devil as one of his characters in a novel, he would have made him penitent and happy in the last chapter."

Mr. Dickens did introduce many characters that were children of the devil, and he never made one of them penitent and happy in the last chapter. Bill

Sikes, Fagin, Steerforth, Jonas Chuzzlewit, and a multitude of such, died the wretches they lived. He did not dare to do as this declares he desired, if he did so desire. He was too faithful an artist to make such a blunder. These very persons would have never bought his books if he had done as Brett Harte, and made all his villains into saints on their dying beds, or afterward, abolishing sin in these persons before he had finished their portrait. The very fact, that they died as they lived, every wretch of them, proves that this brain error never touched his heart or controlled his pen. Nor has it that of any other equal master of character. Scott's villains die villains. So do Thackeray's, and Byron's, and Fielding's. The authors may wish it otherwise, but they dare not paint it different. Their course confirms the Christian truth, "he that is filthy, let him be filthy still." "In the place where the tree falleth, there it shall lie." Judas goes to his own place; so does every imaginary transgressor of Dickens's brain. This faithfulness to nature should make vain all the attempts to get rid of the dark shadings of his stories. What tale more terrible than that of the "Two Cities?" What criminals blacker than the wretches which flourish in so many of his stories? No hint of their reformation is ever given. They die as they lived, and their death proves all notions of their ultimate restoration false. His creed may have been frivolous; but his pen in its mightiest moods was as faithful to the most awful justice as to the tenderest love. So is all Gospel preaching, and no other.

The Roman Catholic slaughter of Protestants in New York city, on the 12th instant, provokes varied comments from the press of that city. Of course the Irish Democratic press condemn the Irish Protestants for playing Orange tunes in the streets. Even more, the attack was made long after the procession had passed, and when the mothers and children were picnicking in a park. It was a hideous assault, and ought to be severely punished, which it will not be in New York. The Irish Catholics rule that city with a rod of iron. No other people, especially no Protestant Irishmen, have rights they desire, or are compelled to respect. The massacre of our innocent and honorable fellow-citizens, is substantially approved by most of the press of that city, for the condemnation of the celebration is felt by all the murderers and the public to be an approval of the attack. The nation will change that verdict, and the courage of *The Evening Post*, often before alone valiant for the truth, in condemning the Papist outbreak, and not the Protestant's liberty, will again be endorsed by the country.

Blood begins to flow, the first drops of what is feared by multitudes will be a river, if not a sea of death. The French and Prussians have crossed fires near Luxembourg, the northern advanced post of Prussia. Let all Christian people rest quietly in the arms Divine. Pray for these poor soldiers, condemned to die for that most foolish of all pride, the pride of kings. Pray for the families desolated by these deaths. This last of the centuries seems almost the bloodiest. Napoleon and Wellington, Grant and Lee, the Crimea, Solferino, and now all Europe in blood. But out of this death, life has come. It will again and now. Trust in the Lord, all ye people.

TEMPERANCE THE NEW CIVILIZATION.—Father Hyacinthe has come out for Temperance. Lately elected a member of a French Temperance organization in New York, he sent this reply:—

To Dr. J. N. Cadieux, Corresponding Secretary of the French Temperance and Educational Society of Syracuse, N. Y., U. S., America:—

MONSIEUR:—I am deeply sensible of the honor done me by la Société Française de Tempérance et d'Éducation de Syracuse, in making me an honorary member, and, although en voyage, I hasten to send you my acceptance, together with my thanks. The same blood, the same language, the same religion, unite me more intimately to you across that ocean which I have traversed to visit the great cosmopolitan republic. How proud, how happy I am of every intelligent, honest and generous effort made by my compatriots in the common mart of civilization and Christian progress which seems to be reserved to the new continent!

Temperance, in substituting for the enjoyments of senses which degrade man, the enjoyments of the mind, the heart, and the soul which elevate him, is one of the most essential features in the matter of education; and if education was widely, nay universally, diffused, it would have the power to create a new civilization almost as much superior to the present civilization as the latter is to barbarism.

Please accept, Monsieur, for you and the members of your honorable Society, with the expression of my gratitude, that of my sentiments of brotherhood and devotedness.

HYACINTHE LOYRON.

MEXICO, Mai 16, 1870.

This word is truth. Temperance is the new civilization; not only almost as great as is the present civilization over barbarism, it is greater; for barbarism is not overcome, while intemperance prevails. Let this watchword be shouted along the whole of the line in the new battle against rum now beginning,—"Temperance and a new civilization."

How differently China and America treat adultery, may be noted in this late event in the former country. If the American Chinese maintain a like stringency of punishment for this crime here, there will be a yet greater opposition to his coming. It shows, at least, what we have often said, the abhorrence with which all nations look on this crime, which, as President Woolsey says, is only mocked at to-day in Protestant America.

"In no country in the world is adultery so severely dealt with, or retribution so terribly exercised for infringing on this our Seventh Commandment, as in China. A horrible instance of this occurred a few days ago, near Shanghai. A married lady, forming a guilty alliance with a friend of her brother's, made up her mind to put an end to her husband's life by some means or other, and forthwith divulged her project to her paramour, who at once gallantly offered to undertake the work for her. He eventually effected his design by poison. The man was duly placed in his coffin, and the usual ceremony performed over his body. But after a time, suspicion arose as to the cause of his death, and the woman, after a frightful torture, admitted having committed the crime or crimes alleged, but to the last denied that her lover had anything to do with the murder. She was then nailed, hands and feet, on to the top of her husband's coffin, his body then being in a state of decomposition, and there lingered for nearly four days, until death put an end to her sufferings. Since then, the man and principal malefactor, having confessed to everything, has been decapitated; and his head now hangs in a cage, not far from where the awful tragedy took place."

The Pope's infallibility was lately put to a test under which it broke down. He said to a poor lame beggar, "Rise up and walk." The beggar succeeded the first time, but soon fell. He repeated his words, but the feet and ankle bones did not receive much strength. The third time he pronounced the infallible words, and the beggar rolled over gasping and helpless. He probably omitted the Apostolic part of the prescription—"In the name of Jesus of Nazareth;" and he certainly omitted the Divine prescription, to leave such acts to the Apostles themselves. But a man and maniac who calls himself God, is easily equal to all lesser absurdities.

Original and Selected Papers.

ON THE DEATH OF A YOUNG MINISTER.

BY C. WESLEY.

The following beautiful and rapturous poem was written by Charles Wesley on the occasion of the death of Samuel Hitchens, who was a Cornish smith, became one of Mr. Wesley's preachers, and after travelling two years, died in 1747. Mr. Stevenson, in his work on the Methodist Hymn-book, prints the name "Hutchins" but it is Hitchens in C. Wesley's Hymns and Poems, 1749. In Mr. Wesley's Journal we find notices of a preacher named William Hitchens, (also spelled Hitchens,) and mention is there made of the death of a Thomas Hitchens. It is likely Samuel was of the same family. An account of his life, written by his father, was published by John Wesley. — *Rochester Christian Advocate*.

Again we lift our voice
And shout our solemn joys!
Cause of highest rapture this,
Rapture that shall never fail,
See a soul escaped to bliss,
Keep the Christian festival.

Our friend is gone before,
To that celestial shore!
He has left his mates behind,
He hath all these storms outrode,
Found the rest we toil to find,
Landed in the arms of God.

And shall we mourn to see
Our fellow-prisoner free?
Free from doubts, and griefs, and fears,
In the haven of the skies!
Can we weep to see the tears
Wiped forever from his eyes?

No, dear companion, no!
We gladly let thee go
From a suffering Church beneath
To a reigning Church above:
Thou hast more than conquer'd death,
Thou art crown'd with life and love.

Thou in thy youthful prime
Hast leaped the bounds of time;
Suddenly from earth releas'd,
Lo! we now rejoice for thee,
Taken to an early rest,
Caught into eternity.

Thither we all repair,
That glorious bliss to share;
We shall see the welcome day,
We shall to the summons bow:
Come, Redeemer, come away,
Now prepare, and take us now!

THE NATIONAL CAMP-MEETINGS AND METHODISM.

BY REV. C. MUNGER.

From what has been said in preceding numbers, it appears that the National Camp-meetings occupy the old Methodist positions, as it regards the theology and experience of Holiness, and also touching the expediency of special and urgent inculcation of the same. More than a century our denominational testimony upon this doctrine has been definite and well pronounced. It has been formulated in our text-books, framed into our discipline, crystallized in our hymns, preached in our pulpits, printed by our presses, wrought into our literature written in our history, and tested with most signal success, in every department of Christian life and labor. We have accepted these positions because we believe they fairly express the undeniable meaning of the inspired word — the word of Moses and the Prophets, of Christ and the Apostles. It is certain, that, as the general Church awakes to its needs and titles, it approaches in its innermost yearnings and mental convictions, nearer our essential positions. True, the great question is, that of harmony with the Scriptures; but it is fairly presumable, that with Methodists, this is not an open question. We do not intend to treat it as an open question. Still, it is well to reinforce our faith by the divine word, and to know that our utterances repeat the testimony of the Bible.

Methodism has ever taught that entire sanctification is a blessing essentially, not entirely distinct from justification and regeneration. All our standards, when formally defining it, treat it as such. Wesley constantly speaks of it as a "second gift," "a second change," "a second rest," "a second blessing," "full salvation," "full redemption;" and he formally distinguishes it from all antecedent phases of the religious life. Did not the Saviour unquestionably so regard it? Look at his last prayer before his death. "Holy Father, keep them, sanctify them." Thus He prayed, not for unregenerate men, but for his "disciples," his "children," "the branches of the true vine." They were "in him" and to "continue in his love." They were the heirs of "the kingdom," of the "mansions," of the heavenly world. "Because I live ye shall live also." "A little while and ye shall see me," and "your heart shall rejoice and your joy no man taketh from you." Were these words spoken of unregenerate men? Again, Christ had called them to the ministry of the Gospel, had ordained them; and they had been preaching for years, that men should repent, and believe the Gospel, and enter the kingdom. Is it fairly presumable, that He called and ordained unregenerate men to his ministry; that they for years preached that others should "repent and believe," when they had not believed themselves; that they inducted others into the kingdom, but refused to enter themselves? This they did, unless they had been regenerated; for, "ex-

cept a man be born again, he cannot enter the kingdom of heaven." This prayer was for the seventy as well as for the twelve. But of these seventy He said, "Rejoice that your names are written in heaven," Christ testified of the twelve, thus "they have kept thy word," "they are thine," "I am glorified in them," yet with primary reference to them, He prayed, "Holy Father, keep them, sanctify them." This sanctification was to supplement all antecedent experience, and perfect it. Its object was, that they might be kept — that they might be perfect in one, — that the world might believe — that they also might be with me where I am and behold my glory. The unity, preservation, and glorification of His Church, and the conversion of the world, were the objects sought by the sanctification here prayed for. It was not enough that they had been converted, called, ordained to the ministry, they had successfully preached the Word for years. These are elements of weakness in them which must be removed, as they would give way in the evil hour which was approaching. Their history, prior to Pentecost, exhibits a strange commingling of faith and doubt, of quickness and dullness, of self-renunciation and self-seeking, of courage and cowardice, of strength and weakness, of good purpose and poor practice, of honest hearts but inconstant lives. Taints of the old leprosy remained. The beloved John was rash, ambitious, vindictive and bigoted. Even he hungered for honor, office, and wealth. Peter was hasty, unreliable, self-willed and weak. Thomas was ever doubting, and Philip continually demanded the evidence of sense. Jealousies often agitated the little family, and the everlasting question, "Who should be greatest," rudely marred the solemn sanctity of the last passover. With these "roots of bitterness" in their hearts, they were poorly prepared for the responsibilities of representatives, and founders of a new world. Jesus saw it. Hence the prayer, "Holy Father, keep them, sanctify them; cleanse them from these sins, from all sin, and endow them with the spiritual gifts necessary to the triumphant conduct of the cause committed to them." The prayer was answered. How? When? Where? Malachi had said, "The Lord whom ye seek shall suddenly come to his temple, like a refiner's fire; and He shall sit as a refiner and purifier of silver, and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." "The prophet describes," says Benson, "the Christian worship, and the various services of the Christian church, and of its true members, by expressions taken from the Jewish service." The prediction was not accomplished in the Jewish church; it was in the Christian church, by the spiritual coming of Jesus by the Holy Ghost, at Pentecost. Compare the history and prophesy. "The temple of the Lord are ye," says Paul. To this the Lord came, when they were assembled in that upper room. He came "suddenly," as fire, sitting upon each of them, purifying "the silver and the gold" of this new temple, cleansing, as by fire, their hearts from the remains of sin. This spiritual baptism was soon after granted to the Gentiles, at the house of Cornelius, in the city of Caesarea, while Peter was preaching. And he says that God "purified their hearts" by that baptism, that is, some of them, while to others the gift was "repentance unto life." Observe what Cornelius was before: "A devout man, and one that feared God with all his house; which gave much alms to the people and prayed to God always." And the angel testified, "Thy prayer and thine alms are come up for a memorial before God." In obedience to a divine conviction, he sent for Peter to come and preach, and while Peter was preaching, "The Holy Ghost fell on all which heard the word. And they spake with tongues and magnified God." Sometime after, Peter said with reference to this, "God gave them the Holy Ghost even as he did unto us, (the disciples at Jerusalem,) putting no difference between us and them, purifying their hearts by faith." The same gift upon Apostles and soldiers, upon ministers and people. The same gift by the ministry of the word and prayer, at Caesarea, and at Jerusalem, producing certain definite results in both cases, namely, "purity of heart," in the devout believers, and "repentance unto life" in others. Now suppose Cornelius telling what he experienced at that time and place, and by that instantaneous baptism of the Spirit, and relating it in exact accordance with these facts, would he not, must he not testify explicitly, that God, at a certain time and place, while a certain man was preaching, granted him a special baptism of the Spirit, which "purified his heart." And if God put no difference between them, then that was precisely the way God purified the disciples at Pentecost. We believe the Pentecostal style of salvation is worthy of acceptance. However it may please God to vary the outward expressions, the spiritual power and moral results are ever the same. We behold in that church, thus cleansed and anointed, an example of that sanctification for which the Redeemer prayed. They were steadfast in the Apostle's doctrines and fellowship, faithful in Christian ordinances, constant in Gospel labors, both in the temple, and from house to house. They were united in heart, courageous in action, mighty in word, generous in charities. They were devout, unselfish, and happy. They rejoiced with gladness and singleness of heart, praising God and having favor with all the people. And the Lord added to the church the saved. Do we inquire the explanation? The Apostle gives it.

"Jesus . . . being exalted, and having received of the Father the promise of the Holy Ghost, hath shed forth this which ye see and hear." Their faith claimed the promise of righteousness, which in both testaments speaketh "on this wise" — "This commandment . . . is not far off, not in heaven, neither is it beyond the sea. But the word is very nigh thee, that thou mayest do it." As with the command, so with the provision, promise, and power. The gospel says, "To day, if ye will." The Methodist Church has spoken "on this wise," respecting justification and sanctification. God has confirmed the word with signs, and he will do it yet again.

IMPOSSIBLE.

BY MRS. PHEBE PALMER.

"All things are possible with God, and all things are possible to him that believeth." — JESUS.

It is the privilege of the believer to contemplate high and holy achievements in the name and strength of Christ the Captain of his salvation. It has been said, that one man with God on his side is a majority against the world.

Napoleon I. said, that the word impossible was not French. Surely it ought to be erased from the vocabulary of the Christian in every case, where it limits the power of Omnipotence.

Dear fellow Christian, you have been seeking for days and months the entire mastery over some inward foes. You see perfect victory through Christ is promised in the Scriptures, and you hear witnesses for Jesus speak of it as a present, conscious realization. Over and again have you attempted to grasp the prize, and almost called the blessing yours, when again the arch foe has seemingly redoubled his forces, and ere you were aware, the shield of faith has fallen from your grasp, and the enemy has triumphed over you.

And now the enemy has been whispering in your ear, "Impossible," that you should ever gain a constant perfect victory over the indwelling foe. Now you know that this is from the tempter. And will you for another moment grieve your faithful, all conquering Saviour, by reiterating the voice of him who is a liar from the beginning?

This you will do, if ever again in thought or word you say Impossible! — in view of entire victory over sin. Now take the first decisive, irrefragable step toward perfect and continuous freedom, by resolving that you will never again limit the power of God, by cherishing the thought, that it is impossible for you to have constant victory through him who hath loved and given himself for you.

Have you not already been redeemed from sin? or do you expect Jesus to come and bleed and die again for you? Surely this question is settled. You have been redeemed from all iniquity. You are now the Lord's redeemed one. Christ, your victorious Lord, has fought the battle with the hosts of hell. He has gained the victory and now delights in giving it to you, as the richly merited gift, the price of his suffering and death.

"Alone the dreadful race He ran,
Alone the winepress trod."

He does not require any merit or aid from you, to complete the victory. All he demands is, that in view of entire victory over sin and self, from this moment, and for all coming time, you never again say "Impossible," but that you do now, and ever, while life shall endure say, "Behold! God is my salvation, I will trust and not be afraid; for the Lord Jehovah is my strength and my song, He also is become my salvation."

"All things are possible to God, —
To Christ the power of God in man,
To me, now I am all renewed,
And I through Him am formed again,
And now through Christ, from sin set free
All things are possible to me."

NO FUTURE PROBATION.

The incorrigible sinner, on whom all the provisions of the Gospel and the gracious opportunities of probation have been expended in vain, must look forward to a state equal in its duration to that of the blessed, and its counterpart in penal retribution. No future probation is even hinted at in the Bible. The knowledge of a second probation would almost invariably cause a neglect of the first. Then the second would be still more likely to be neglected, because the heart would be harder, the habits stronger, and the hopes of still another probation would have a firmer foundation.

The failure of a second probation would be worse than the first, because the guilt would be greater. The multiplication of probations would defeat the very purpose of probation, and betray a weakness in the government of God which would undermine the confidence of all beholders in the universe. The reason of man, the goodness of God, and the teachings of the Bible, condemn, and forbid this letting down of the penalty of sin, at the behest of the depraved who wish to continue its practice. Sin is no trifle! So long as the words eternal, everlasting, and forever and ever stand connected with, and describe the duration of the bliss and woe of beings whose existence can never terminate, so long will the good experience a longing desire that the one may be gained and the other shunned.

The faithful minister, especially, must be heavily burdened, while the light of the judgment shines upon his pulpit, and he imagines himself and his congregation standing at the bar of God, candidates for heaven and hell, between which there is an impassable gulf fixed, and hears the judge declare the unalterable verdict, "He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still; and he that is righteous, let him be righteous still, and he that is holy, let him be holy still."

WHICH IS THE FAILURE?

The following note of comments from *The Baltimore Advocate*, illustrates and enforces the difference between the so-called settled ministry and the itinerant. No Church to-day in America is half as well served, and no ministry half as well employed as the Methodist. When the three other leading churches, Baptist, Congregational, and Presbyterian, get over their foolish theory about permanent pastorates, and systematize their present chaos, they will find their success greatly increased. Having already appropriated our theology, our hymns, our tunes, our social meetings, they will only need to adopt our itinerancy to become Methodists entirely, and correspondingly popular. They have it now in a disorganized condition. Let them do it in decency and order. Though the comments refer to the Church South, they are true of the M. E. Church, which to-day gives a larger average to all her preachers than any other Church.

"Of the four thousand two hundred and twenty-nine ministers of the re-united Presbyterian Church, only 1,580, or 37 per cent., are pastors; 1,048, or nearly one fourth, are stated supplies, and 874, or one fifth, are without employment, while 941 churches, more than one fifth of the whole, are vacant. The average salaries of the ministers are less than 900 dollars. Deducting the large salaries, there must be a large number with \$400 or less. At least 1,000 of the churches raised less than \$500 each."—*Appleton's Journal*.

The astonishing statement above quoted exhibits that to a great extent the Presbyterian system is a failure, except in large towns and a few populous rural districts. Even in the matter of temporal support, our system, bad as it is, is vastly better than one which keeps only a third of its ministry in the regular pastorate, one fourth in a state of expectation, and one fifth entirely idle, while the few settled pastors are very meagrely taken care of. In our work, every able-bodied man accepted as a preacher is sure of employment, and we may say of support, as we have heard of none who have starved, and of very few who have resigned from fear of starvation. The hardship of our system is upon the few men who might attract and keep wealthy city churches, if we should throw open the Conferences for bids of money for pulpit popularity. In the Presbyterian Church a few congregations pay large salaries and secure the most agreeable preachers, and the gratified people who pay for the luxury think a settled pastorate a very nice thing. But the country and village churches, whence superior talent is always going, and where nothing but mediocrity or worse is content permanently to remain, do not like the unsettled pastorate that surrounds the places of fixedness. A little church that can raise four hundred or five hundred a year may call whom it may please from a yet lower place, but never from a higher. It may call an untired young man who will make himself known through its pulpit, but there will be no permanence until one is got whom no richer church will have. The pastorate may be settled then, but not very satisfactorily for either party. The itinerant system seems hard on the preachers, but suppose it abandoned in any Conference, but a dozen or score of ministers would find stations where they would be willing to remain permanently. Many others, perhaps in every way their equals, would be consigned perpetually to places where it is now hardly endurable to remain a year. Upon the whole, the Conference could hardly expect to do better than the Presbyteries; so that at the end of the year, of a hundred preachers thirty-seven would have found permanent places good or bad, twenty-five would be trying here and there to find a church by temporarily supplying vacant pulpits, twenty would have nothing to do. One fifth of the churches would be vacant, while one fifth of the ministers would be idle. It is plain that the Presbyterians would gain more by adopting our system than we by adopting theirs. They have nine hundred and forty-one empty churches. We have none, but will supply all they have vacant in the South if they will give them to us.

Our system has faults and inconveniences, a great many; but before we quarrel with it, let us make ourselves acquainted with the working of other plans. No other system will maintain the Gospel in a thinly populated and feebly religious community. No other system is aggressive. The other Protestant communities who have adopted Congregationalism and pews are entirely conservative, except in extraordinary instances where the activity and attractiveness of a preacher overcome the still life of the religious conservatory, where all that is hoped is to secure the natural increase of the congregation, which is never done. After all that has been said about the family advantages of the conservative system, we believe Methodism keeps more of its own children than either Episcopalism or Presbyterianism. In fact, a church that does not seek to save the world's children loses its own.

The Presbyterians have a grand power for good in their ministry, but their system keeps them like a hen with a corn-cob tied to her foot to restrain her from sitting and becoming too prolific. We would rejoice aloud if some power would unlock that great old Church and let her converting power loose upon the masses. She has a nobler future than to guard antique definitions and unintelligible metaphysics. If she would only water the dry earth with what

of the Westminster Confession is soluble, she would soon have green fields around her. If she could be persuaded to take the doors off the pews of her nine hundred and forty-one empty churches, and preach a free Gospel without thinking about the mysteries of the Divine mind, there would soon be a stir in the land.

CLASSICAL REMINISCENCES. — Some of the constrictions and replies given in Oxford lecture-rooms merit for their authors the application of a birch rod far more than the willful false quantities of the lower school at Eton. Many will recollect the case of a careless, empty-headed young fellow who thus acquitted himself in a Horace lecture of the Rev. Mr. Dozer. He was desired to commence construing at the first satire of the inimitable Quintus Horatius Flaccus —

"Qui sit, Mæcenæ, ut nemo, quam sibi sortem
Sui ratio desideret, seu ratio obsecrit, illa
Contentus vivat?"

Evidently he had never set eyes upon the passage before, and possessed not the faintest notion of its meaning, but at it he went doggedly — "Qui sit Mæcenæ — who made Mæcenæ? ut nemo — what, nobody? quam sibi sortem — what sort of a fellow was he, then?"

The excellent Dozer desired a future ruler of the country to render into English —

"Vere novo, gelidus canis quum montibus humor
Liquitur." *Geog., lib. 1, 43.*

Blandly the "Latinicide" began: *Vere novo*, I know well; *quum*, when; *gelidus canis*, the cold dog; *liquitur*, is left; *montibus*, on the mountains; *humor*, for a joke. — *London Society*.

This reminds us of something that was said in Prof. H.'s recitation-room during our Freshman year at Yale. In translating Homer, P., one of the luminaries of the class, came upon the fine sonorous phrase which Prof. H. was wont to render, "Achæans wearing goodly greaves." P. blundered out, "the very sorrowful Achæans." "Well-greaved Achæans," corrected Prof. H., with a look of mild surprise. P., with a stare, repeated, "the Achæans, very sorrowful." "Well-greaved," said Prof. H., in a tone of half-pathetic remonstrance. "Well," broke out P., rather indignantly, "I don't see the difference in meaning between well-greaved and very sorrowful!"

Another of our classical prodigies translated Horace's "Sub Jove frigido" by "Out in the cold, by Jove!" — *Christian Union*.

A smart student at Middletown, who never studied, opening on Horace's "It is good to preserve an equal temper in difficult circumstances," thought "equa" was the feminine of equus, and so started off without his "pony." "It is too good to keep a mare in hard times."

MANNA IN THE NIGHT.

Silently it fell,
Whence, no man might tell,
Like good dreams from heaven
Unto mortals given,
Like a snowy flock
Of strange sea-birds alighting on a shore of rock;
Silent thus and bright,
Fell the manna in the night.
Silent thus and bright,
In our starless night,
God's sweet mercy comes
All about our homes;
Whence no man can see,
In a soft shadow drifting, drifting ceaselessly,
Till the morning light,
Falls the manna in the night.
Thus His mercy's crown,
Bread of life came down,
At our doors it fell,
Whence no man might tell,
Silent to the ground,
Softly shining thus through the darkness all around,
Snowy, pure and white,
Fell the manna in the night.

BROTHER GOES TO LAW WITH BROTHER. — In New Haven, Vt., there lived, thirty or forty years ago, twin brothers named S. Both had families and lived on adjoining farms, having moved there together from Massachusetts, in comfortable circumstances, or, as we say up here, forehanded. They owned, together, a mountain pasture, in Lincoln. To that pasture, they sent, one spring, each a yearling colt. For a long time they lost sight of these animals, and in the fall one colt was missing. There was no possible means of determining whose property the survivor was. Each claimed it, and each remembered something which seemed to confirm the claim.

Unhappily the dispute waxed warm. They questioned each other's honesty. They even went to law. But there was nothing to convince a jury — they failed to agree, and there was trial after trial. I was on one of these juries and well remember the spiteful looks of the brothers towards each other then, and at other trials of the case. Bones that may have lain in that old pasture twenty years were brought before us. We all thought they were not those of the missing colt, but both brothers thought they were. The case was long in the courts, by appeals, rehearings, etc. At length all the property of both was spent, and from some sort of decision, there was no appeal, and the colt, not worth thirty dollars when the first writ was issued, helped pay the costs of the victor.

The two families entered into a quarrel with all their heirs. The cousins lost no opportunity to "spite" each other. The enmity became chronic. A quarrel about driving "grasshoppers" (locusts, the Professor tells me they are), over the fine-fence would have brought on another lawsuit, but for the salutary fear that makes the "burnt child dread the fire." They are now old and poor; and they and their children are still enemies to each other.

Each is still certain that the live colt was his and his brother's colt died and that he has a bad brother. This last is true, for law makes good men bad, and friends enemies for life. — *The News*.

A SPECIMEN OF THE LEGAL EQUALITY OF WOMAN. — A writer in the *Woman's Journal* gives this true story from *The Times*, Jan. 15th, 1869, with some notes of his own. It is a strong case, but not exceptional in its possibilities. Woman is held by the law, but has no power to make the law. Is that just or Christian?

"Susannah Palmer was convicted on Thursday of 'foliously wounding James Palmer (her husband) with intent to do him grievous bodily harm.' The crime is, of course, of the most heinous character, and of the prisoner's guilt there was never any doubt. Indeed, she herself confessed it, giving, however, an account more exculpatory than that of the prosecution, but also, we think, more credible. Indeed, her defense discloses as sad and shocking a story as we ever remember to have read. Her husband appears to have begun his brutal treatment of her by 'turning her out of doors at night with the children,' in order to make room for a 'bad woman.' They remained out all night in the cold, and next morning he cruelly beat her, 'knocking five of her front teeth out.' Subsequently he deserted her for a time altogether, and after selling all her property, 'left her with her children to the mercy of the world,' to support herself, unassisted as she best could. If she had taken to crime, or to begging, or had gone into the work-house, as most women would have done in her helpless position, he would never, we may infer from what is told of his character, have again come near her. But she must be a woman of rare energy and self-dependence, for since his desertion she has contrived, under the most cruel difficulties, to live respectably with her children, and might apparently have got on very well if her husband had only left her alone. Unfortunately for her, her untiring industry made her always worth persecuting, and up to the moment of the desperate act of which she has just been found guilty, he never ceased to subject her to the most pitiless persecution.

"As soon as she had contrived to earn enough money by work to get decent lodgings and a few articles of furniture, he invariably appeared upon the scene, sold out all that belonged to her, even to her bed, and 'broke up her home.' As if this conduct was not in itself brutal enough, he enhanced its brutality by 'repeated assaults' upon her and her children, and by generally behaving with such intemperance and indecent violence that the neighbors, in order to get rid of him, were driven to send her away. He came one evening last month, drunk and covered with blood from a low brawl, into the house in which her daughter, fresh from hospital, was lying ill in bed, and began his usual plan of 'knocking the things about' and cruelly beating his wife; and thereupon she committed the offence for which she has appeared at a criminal bar, with this man as her injured accuser. Upon him we shall not waste any words, except to point out that he supplies an admirable argument to those who wish that violent offenses against women and children should be punished with flogging. He has been frequently imprisoned for 'aggravated assaults,' but, according to our present judicious system for the repression of crime, has always been let loose again upon society, showing his gratitude and appreciation of his treatment by endeavoring to 'make thieves' of his wife and her children."

A lady I know having obtained permission to visit Susannah Palmer in Newgate prison on the 19th inst., obtained from her the following facts: — "After his oft-repeated violent assaults, Mrs. Palmer induced her husband to agree to a separation. He promised to pay her 2s. 6d. a week towards the support of their two children. During the years which have elapsed Mrs. Palmer has received from him, in all, the sum of 5s. After he had several times broken up her home and sold her furniture, Mrs. Palmer went to Clerkenwell to obtain a protection order against her husband. She was there informed that no such order could be granted to her inasmuch as her husband had not deserted her." That is the state of the law with regard to property, but it also gives a husband power over the person of his wife, extending (as the law books expressly) to the power of locking her up, or administering moderate chastisement. I trust this is enough to show that even in marriage the position of women is not so perfect as we are led to believe.

THE REASON WHY. — About twenty years ago I had a conversation with a wealthy lady about her favorite son, who had been in business in New York for several years. Her son told her he could not, for the first two years, see why his employers set him at work day after day sorting shoes and handling great sides of leather, and the like hardest kind of work. But when he became a salesman all was plain; for he was able at a glance to tell almost the exact worth of a pair of shoes, or the quality of a side of leather.

That conversation has had a great effect upon my life. When I am passing through any great trial, which all are subject to, I often think, "I shall yet see God's providence manifested, which will give me the meaning of what this trial is for," and acting upon the thought I have found priceless consolation. I would that this simple illustration might be to others what it has been to me. — *American Messenger*.

Many years ago a tired and penniless negro stopped at the tavern of a village in this State, and asked permission to remain over night. Aside from his color, his tattered clothes showed his abject poverty, and he was promptly informed by the innholder that he could not have lodgings with him. "But," said he, pointing to a neighbor's house, "that man over there will accommodate you." The wearied traveller applied as directed, and not only found a bed, but both food and raiment were kindly given him. Years have passed since the tender heart of that man was moved to provide for a black man and one of God's poor, but a reward has been given him, for he is now the honored Governor of Massachusetts.

For the Children.

PHILIP MY KING.

BY DINAH MARIA MULOCH.

"Who bears upon his baby brow the round
And top of sovereignty.

Look at me with thy large brown eyes,
Philip my king,
Round whom the enshadowing purple lies
Of babyhood's royal dignities;
Lay on my neck thy tiny hand
With love's invisible sceptre laden;
I am thine Father to command
Till thou shalt find a queen-handmaiden,
Philip my king.

O the day when thou goest a wooing,
Philip my king!
When those beautiful lips 'gin suing,
And some gentle heart's bars undoing,
Thou dost enter, love-crowned, and there
Sittest love-glorified. Rule kindly,
Tenderly, over thy kingdom fair,
For we that love, ah! we love so blindly,
Philip my king.

Up from thy sweet mouth — up to thy brow,
Philip my king!
The spirit that there lies sleeping now
May rise like a giant and make men bow
As to one heaven-chosen amongst his peers:
My Saul, than thy brethren taller and fairer
Let me behold thee in future years;
Yet thy head needeth a circlet rarer,
Philip my king.

A wreath not of gold, but palm. One day,
Philip my king,
Thou too must tread, as we trod, a way
Thorny and cruel and cold and gray;
Rebels within thee and foes without,
Will snatch at thy crown. But march on, glorious,
Martyr, yet monarch; till angels shout,
As thou sitt'st at the feet of God victorious,
"Philip the king!"

THE BEST HELPER.

"God is true; I leave you in His care," said a dying man wearily. She could speak no more.

Mrs. Wright died in a five story tenement house, and they buried her outside the city walls. It was only a pauper's grave; no one beside it, but the sexton and the motherless boy. What difference if tears trickled down on the long grass, and low sobs shook the forlorn little body at the sound of each shovelful of earth? All over! The sexton drew his rough hand over his face, and walked off; the boy dried his tears, and "looked up."

"Yes, yes," he murmured, and at every step homeward, repeated the same in a more confident tone.

"The child is crazy!" cried people, looking after him. "Crazy boy! crazy boy!" cried a mischievous youth, till a crowd stood gazing after him.

On he went, murmuring, "Yes, yes." Homeward, we said: ah! who could call it going homeward to mount those rickety stairs into such a miserable room?

"Gather up your clothes, and be off; all else belongs to me," cried the stern voice of the landlord. "Precious little left for the rent."

"Good-by," said Jack, turning down the stair-case again.

"Good-by," came from several rooms along the upper story. Women and children looked out to see what would become of the orphan boy.

"Sure, and he'll have no helper now," sighed many a kind heart, as his little figure glided downward.

"Yes, yes," he whispered low, not wishing a crowd to follow. Away he went, outside of the city, till, just as the stars could be seen, he stood in the country, outside of dingy alleys and crowded streets.

"The world is wide, and I am young," he thought. "Besides, God helps those who try to help themselves, mammy said: but I must ask for Jesus' sake." Down he knelt, the stars overhead. Afterward he fell asleep.

Next morning, the soft, sweet air blew so gently across his forehead, while the birds in a tree near sang so lovingly, that he awoke, not knowing himself to be Jack Wright.

"The world is wide, and I am young; God will help those who help themselves. God is true; mammy said so, and mammy knew a lot. Dear mammy!"

Jack sat down and cried. How could he help it? A book fell from his bundle, old, and worn, and torn; but all the precious things it told, they were new as ever, for the book was the Bible. Jack read awhile, and then trudged on. Farm-houses came in sight; Jack passed none without asking for work. People treated him differently; some spoke roughly, others kindly — none gave him work.

Another night he slept under the stars; another morning found him ready to try again. Near noon, tired and hungry, he came to a little white cottage, half covered with vines; such a sweet, cool, quiet spot his eyes had never before rested on. The farmer sat resting, waiting for dinner. The farmer's wife came forward, speaking in such a kind, soft tone, that the tears rushed to Jack's eyes, and he could scarcely say what he wanted. It would seem so hard to be turned away from such a place, he thought.

"Work, my boy? Work? Ay, plenty of it!" cried

the farmer, in a loud, hearty tone. "Glad to see you want it."

"Where are you from?" asked the farmer's wife.

"Just out of the city."

"I've seen his face before," she said, turning to her husband with a puzzled look.

"Your name, boy?" she cried.

"Jack Wright. Here's my mammy's Bible, ma'am, with her name in it. She told me never to give up; and she said God would help me for Jesus' sake."

"I knew it!" both exclaimed.

Jack couldn't think what they meant, but he was presently made to understand that this very house was where his mother had been brought up. She had gone from it with her husband, one of the farm-hands, to work in a factory; and now, after years in which sorrow and death had come to her, God had guided her boy to the home of her old master and mistress.

"Yes, yes," cried Jack; "mammy said God would hear her prayer, and He has!"

God helped him. Jack still lives the farmer's boy, and year by year his trust in his mother's God grows stronger.

S. S. Visitor.

"SUFFER LITTLE CHILDREN TO COME."

A friend of mine, seeking to relieve the poor, came to a flight of stairs that led to a door, which led into a room reaching under the slates. He knocked. A feeble voice said "Come in," and he went in. There was no light, but as soon as his eye became adapted to the place, he saw, lying upon a heap of chips and shavings, a boy about ten years of age, pale, but with a sweet face.

"What are you doing here?" he asked of the boy.

"Hush, hush! I am hiding."

"Hiding? What for?" And he showed his white arms covered with bruises and swollen.

"Who was it beat you like that?"

"Don't tell him; my father did it."

"What for?"

"Father got drunk and beat me because I wouldn't steal!"

"Did you ever steal?"

"Yes, sir, I was a thief once." (These London thieves never hesitate to acknowledge it — it is their profession.)

"Then why don't you steal now?"

"Because I went to the Ragged School, and they told me, Thou shalt not steal, and they told me of God in heaven. I will never steal sir, if my father kills me!"

Said my friend: "I don't know what to do with you. Here is a shilling; I will see what I can do for you."

The boy looked at it a moment, and then said, "But, please sir, wouldn't you like to hear my little hymn?"

My friend thought it strange that, without food, without fire, bruised and beaten, as he lay there, he could sing a hymn, but he said, "Yes, I will hear you." And then, in a sweet voice he sang:

"Gentle Jesus, meek and mild,
Look upon a little child,
Pity my infirmity,
Suffer me to come to Thee.

"Fain would I to Thee be brought
Gentle Lord, forbid it not:
In the kingdom of Thy grace,
Give Thy little child a place."

"That's my little hymn; good-by!"

The gentleman went again in the morning; went up stairs; knocked at the door — no answer; opened it and went in. The shilling lay on the floor. There lay the boy with a smile on his face — but he was dead! In the night he had gone home. Thank God that He has said,

"Suffer little children to come unto me!" He is no respecter of persons, black or white, bond or free, old or young. He sends his angels to the homes of the poor and the destitute, the degraded and the wicked, to take his blood-bought little ones to his own bosom. — J. B. Gough.

KNOWN BY HIS BIBLE.

On Sunday, 6th September last, a little presentation took place at a Liverpool Sunday-school. A boy belonging to the school, named Samuel J. Austin, was going to sea, and he was presented with a Bible, no uncommon incident in Sunday-schools in Liverpool. Here in ordinary course the incident would end; the boy had chosen his profession, had been apprenticed to a Liverpool firm of shipowners, and had gone to sea in the ship *Mary E. Campbell*, bound to Aden. But the *Mary E. Campbell* encountered very heavy gales in the Channel; she became disabled, she began to sink. Her captain, who seems to have been a man of great courage and energy, did everything possible to save the ship, but to no purpose, and on the afternoon of the 13th September, when they had been driven by the gales to about forty miles west of Lundy Island, he found it necessary to at once abandon her — she was sinking under their feet.

They had but two boats left in which to abandon her, the pinnace and the long-boat, and as all on board could not possibly get into them, a raft was constructed and passed over the stern, on which, the captain hoped, the crew who could not get into the boats could save themselves. At six o'clock that night all who could get into the boats did so. The gale of the 13th was the severest of the week. The *Antiope*, for Melbourne; which put back to Cardiff, was in their immediate vicinity that day (though her captain did

not know it), and reports the gale as "terrific," and the sea as "mountains high." Just imagine the feelings of the poor fellows on board the sinking ship, as the two boats, carried by the heavy sea from the ship, drifted out of sight, and they left to face certain death on board, or as certain death on the raft! Among those poor fellows was young Austin, the recipient of the Sabbath school Bible of but two short weeks before. As the boats left the ship, he was seen with his Bible in his hand, and heard to say, as they drifted away from him, and while he buttoned his little jacket over it, "They will know who I am by my Bible." Poor boy! he was but thirteen years of age, and leaves a mother to mourn his loss; but not alone; her regrets are those of all associated with him at his Sunday-school, where the happy recollections of him will but strengthen the hands of teachers in their good work, that they may not weary in well-doing. — *Kind Words*.

STRETCH IT A LITTLE. — A little girl and her brother were on their way to the store one winter morning. The grass on the common was white with frost, and the wind was very damp. They were both poorly dressed, but the little girl had a kind of cloak over her which she seemed to have outgrown.

As they walked briskly along, she drew the boy closer to her, and said,

"Come under my coat, Johnny."

"It isn't big enough for both, sister."

"Then I will try and stretch it a little;" and they were soon as close together and as warm as birds in the same nest.

Now, why can't we all stretch our comforts a little? There are many shivering bodies, and sad hearts, and weeping eyes in the world, just because people do not stretch their comforts beyond themselves. — *Well-Spring*.

ENIGMA NO. 18.

I am composed of 47 letters.

My 20, 21 is a preposition.

My 22, 7, 16, 6 is an instrument of music.

My 8, 14, 10, 40, 28, 15 is a large bird.

My 1, 2, 5, 12, 16, 30, 4 is a noun.

My 24, 25, 26 is a common vessel.

My 38, 34, 35 is an article.

My 36, 37, 38, 39 is a ruler.

My 18, 15, 31, 32, 6 is a verb.

My 13, 16, 9, 27, 29 is a fowl.

My 11, 16, 23, 17, 40 is an article of food.

My 11, 32, 19, 8 is part of a building.

My 42, 43, 46, 10 is a planet.

My 47, 46, 45 is a domestic animal.

My whole was found in St. John's Gospel.

IRA H. COLLINS.

ANSWER TO ENIGMA NO. 17.

"Trust in the Lord, for in the Lord Jehovah is everlasting strength."

FROM HERE AND THERE.

CONDOLENCE VS. CONGRATULATION. — During Dr. Payson's last illness, a friend coming into his room remarked familiarly, "Well, I am sorry to see you lying here on your back."

"Do you know what God puts us on our backs for?" asked Dr. Payson smiling.

"No," was the answer.

"In order that we may look upward."

His friend said to him, "I am not come to condole, but to rejoice with you; for it seems to me that this is no time for mourning."

"Well, I am glad to hear that," was the reply; "it is not often that I am addressed in such a way. The fact is I never had less need of condolence, and yet everybody persists in offering it; whereas, when I was prosperous and well, and a successful preacher, and really needed condolence, they flattered and congratulated me."

"**NOW FIRE IF YOU DARE!**" — We read in the papers lately how a man was saved from being shot. He had been condemned in a Spanish court, but being an American citizen, and also of English birth, the consuls of the Spanish authorities had no power to put him to death; and what did they do to secure his life? They wrapped him up in their flag; they covered him with the Stars and Stripes and the Union Jack, and defied the executioners. "Now fire if you dare; for if you do, you defy the nations represented by those flags, and you will bring the powers of these two great nations upon you." There stood the man, and before him the soldiery, and though a shot might soon have ended his life, yet he was as invulnerable as though in a coat of triple steel. Even so Jesus Christ has taken my poor, guilty soul, ever since I believed in him, and has wrapped around me the blood-red flag of His atoning sacrifice; and before God can destroy me or any other soul that is wrapped in the atonement He must insult His Son and dishonor His sacrifice; and that He never will do, blessed be His name. — C. H. Spurgeon.

A PROOF OF CHRISTIANITY. — The existence of the Church itself, which, as Lessing says, surpasses all other miracles, — the fact of its presence, the spirit which animates it, the effects it produces, the spiritual power by which it is pervaded, and which demonstrate its exalted origin, — all prove the divine nature of revelation in Christ Jesus; for it is upon Him that the Church is built. The adversaries, too, of Christ, their opposition to Christianity, the summoning of all their forces, which has at all periods proved in vain: even these are constrained to bear testimony. And above all is that nation which dwells among and around us, — whose home is in a strange land, — the nation of the dispersion, the nation under an old, unexpiated guilt; that most marvellous of nations; marvellous in the time of its prosperity, marvellous now in the times of its adversity, — a witness for Christ. The prince who formally asked his chap-

lain to furnish him with evidence of the truth of Christianity, but to do so briefly, for he had no time to spare, received as an answer the word, "The Jews, your Majesty!" — *Luther*.

JOHN WESLEY ON THE BIBLE. — "I am a creature of a day, passing through life as an arrow through the air. I am a spirit come from God; just hovering over the great gulf, till, a few moments hence, I am no more seen! I drop into an unchangeable eternity. I want to know one thing — the way to heaven; how to land on that happy shore. God Himself has condescended to teach the way. He hath written it in a book. O, give me that book! At any price, give me the book of God!"

This specimen of Connecticut law on woman is endorsed by Rev. Dr. Osgood. No call for the woman's ballot when such laws are made by men for their own mothers, wives and daughters.

"Mr. Jessup Sherwood, of Fairfield, a widower with two children, married a maiden lady owning a farm worth \$10,000. By our law he became her trustee, and he and his children lived upon her property. She had in her possession some notes which he demanded, and she refused to surrender. She was taken before Judge Phelps, and by our law sent to the Bridgeport jail, where she remained six months, vowing she would not there before giving up the notes. An application for her release on *habeas corpus* was denied by Judge Butler. While she was in jail her husband lived in her house: his daughters were married and the money spent for the expenses was hers: her money was used to procure counsel against her in court, and around the legislature to prevent the passage of the bill granting her a divorce. Such proceedings are a burning shame to the laws of Connecticut and any civilized nation. It is clear that women can have no impartial trial by men where the judge, jury and counsel are all men."

THE WAY, THE TRUTH, THE LIFE.

BY BROWNIE.

I am the Way! the lonely Shepherd said;
And beckons us with tender love, to tread
The paths He trod.
His voice most sweetly bids us "Follow Me!"
O'er hill, through vale, if we desire to be
Where dwells our God.
I am the Truth! the dear Redeemer said;
Our souls may from His Holy Word be fed
With food divine;
'Twill ease our burdens, give us grace for strife,
And guide us through the mazes of this life
To heaven's sweet clime.
I am the Life! the precious Saviour said;
If by the cords of His pure love we're led,
We shall be blest;
Not only in this weary life, but there
In paradise, in realms of bliss, we'll share
His children's rest.
Thou art the Way, the Truth, the Life, O Lord!
Teach us Thy Way to know, from Thy blest Word —
No sign retain;
May Thy rich Truth our sinful hearts make pure;
The blessed Life to win, may we be sure,
The crown to gain.

O ye who profess to be God's followers, establish your hearts in faith lest in the day of trial ye be found wanting. For temptations there are many, and storms and perils in abundance, and whoso encountereth them without faith shall surely fall.

Neither wisdom, nor goodness, nor piety shall avail in the day of trial; these shall crumble even at the first shock. For faith is the foundation whereupon these must stand, and if faith be wanting shall not the house fall?

Therefore build righteousness on the firm rock of faith, and though roaring surges beat against it, it shall not give way.

Faith is direct vision, it beholdeth God and it beholdeth immortality. It is no dogma of books, no tradition of venerable antiquity. It relieth upon no evidence but the eyesight, and will have no mediation. It neither borroweth an idea of God from metaphysics, nor a narrative of God from history. It doth not bow its neck to a logical or historical deity. It adareth the ever living and ever present Reality. The God of faith is the sublime I Am.

In time He is always Now, in space always HERE.

Hence, faith has a short creed which owns no pilgrimage to distant age or clime, for nearer than aught can be is God the immanent Spirit. As outwardly in all objects so inwardly in the recesses of the heart faith beholdeth the living God. The eyes close, and the inward kingdom revealeth God. There in ineffable glory He shineth as the Life of life, the dependent soul quickened by mysterious animation starteth up in ecstasy and worshipeth Him.

The eyes open, all objects in external nature reveal the resplendent Spirit, and breathe His presence.

East, west, north, and south, are full of Him. The universe is God's vast cathedral, where nature, both quick and inanimate, chanteth hymns to His glory in solemn music. The soul, roused by sympathy, joineth the service and swell-eth the chorus.

Thus within and without faith liveth always in the midst of blazing fire, the fire of God's presence. It is a presence to be seen and felt, not learned or remembered. It is a presence not to be put by, so pervading, so interwoven with life and nature.

A copy of Macklin's splendid edition of the Bible, profusely illustrated with about eleven thousand engravings and drawings, comprising specimens of every school and style, was sold the other day for £165. This valuable collection of pictorial art was formed by the late Mr. John Gray Bell of Manchester, and was handsomely bound in sixty-three large folio volumes.

Correspondence.

A NEW ENGLANDER IN OLD ENGLAND.

BABOO KESHUB CHAUDER SEN.

Many of the readers of the HERALD have seen notices of this celebrated Hindu, who is now making the tour of England and awakening much interest. He is a finely educated Hindu, in appearance much like one of our North American Indians, and speaks the English language correctly, fluently, and eloquently. His accent is about the same as that of the well-educated and thoroughly Americanized Germans, and but few words indicate his foreign birth. Like Kossuth he is a model for Englishmen in the use of their own language. Mr. Sen is about 50 years of age, wears glasses in the pulpit, and his dress is entirely black, fitting closely about the neck, without binding or collar. His manner is very deliberate, and he seems as much at ease as any English preacher could be in his own pulpit. Various opinions are entertained in reference to his religious views, some considering that he has reached a wonderful stand-point for a Hindu, and others thinking it singular, since he receives the Bible and has been familiar with evangelical missionaries, that he has advanced no farther. Public meetings to welcome the Baboo are held in the cities and towns which he visits, and ministers of all denominations occupy the platform and deliver addresses on these occasions. He is a thorough teetotaler and has ample scope in England for his most eloquent appeals in behalf of Temperance. He is ready to speak on all occasions in behalf of reform movements, and is gladly heard; but his preaching appears to be wholly confined to Unitarian pulpits, and that denomination is doing the special honoring in this case. I had an opportunity of hearing him in Birmingham last Sabbath and suppose the discourse a fair specimen of his preaching. The text was Gal. v. 6, "For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love." He showed how all nations and individuals had a sense of guilt and a liability to go astray. At first they had views of God as angry and avenging, but by the Bible they learned that He was merciful. He portrayed the sinner struggling for peace, and the blessedness of that peace when secured. Morality would not do, but there must be a change within, spiritual, heartfelt, and peculiar. He then portrayed beautifully the higher life, which seemed to be ideal and hoped for. If secured, it would be equivalent to the Wesleyan view of sanctification, thoroughly renewing the inner life, and breathing nothing but pure and perfect love to God and man.

After reaching this point, his text gave him a splendid opportunity to point out the way to this ideal life, making it a reality — "faith in Christ, which works by love." But it was a marvel how he could speak so eloquently from such a text and either not see, or wilfully ignore this point. His panacea for the difficulty was not Christ or faith, but earnest, persevering effort, and struggling after the love which is but the fruit and working of faith. He believed if that love were struggled after, and self-denial practiced, the sublime height might be reached, but lost sight of the true and simple way to it so clearly presented in his text. He had somehow received the idea that the different sects were very hostile to each other, and needed a rebuke for their lack of brotherly love which he did not fail to administer. The spirit of the man was amiable, and his desire to be pure and do good was apparent in all he said; yet there was but little in the discourse which might not have been uttered by a heathen philosopher, without the Bible to aid him. Some consider it wonderful for a Hindu, but I venture the assertion that there are scores of converts in India and China, who, if they cannot discourse as eloquently, can present far more clearly and experimentally the process of salvation, and the marvel is, that having gone thus far, he has not accepted the crowning truth of his text and all scripture, "Faith in Christ." At the meeting of welcome, some of the clergymen took occasion to represent Mr. Sen as an inquirer for light, and expressed the hope that he might soon receive the whole truth. This he took occasion to deny, and seemed desirous to impress them with the fact that the sects only saw Christ on one side, while he and his Church saw Him in His fullness, and knew more of the real Christ in India, than they did in England. With the views which he entertains, and the fact that he is satisfied with them and seeks no more, it is a serious question whether more of good or evil will result from Mr. Sen's addresses.

J. B. G.

Our Book Table.

LITERATURE.

LOTHAIR, by B. Disraeli. Appleton, Lee & Shepard. The most powerful religious pamphlet of the day is this novel by the leading politician of Britain. It keeps its British and American publishers busy to supply the demand. The excitement it has produced in England is remarkable. Disraeli never made such a strike in Parliament, as he has made in this story. Sneers are frequent that it is only a novel of the aristocracy. It is really a story of the ruling classes, a sort of government fiction. Its characters are men of high degree, but these men are full of national notions. The satire on this class is remarkable. The Tories never had such a faying alive as they get from the chiefest of them all. The nobility are told, again and again, that they are a set of dunces. Mr. Bracepeeth's dinner to the young aristocrats is a brilliant satire on all the nobility. Mr. Pinto, the favorite of this class, who has great reputation as a wit, and yet is only a bright dullard, is another blow at their pretensions. "He was an intellectual Cressida, but his pockets were full of six-pences." Thus he makes him hit his society: "English is an ex-

pressive language," said Mr. Pinto, "but not difficult to master. Its range is limited. It consists, so far as I can observe, of four words, 'nice,' 'jolly,' 'charming,' and 'bere,' and some grammarians add 'fond.'" Mr. Phoebe, the great artist, gives them another blow, when he says to Lothair, "What I admire in the order to which you belong is that they live in the air; that they excel in athletic sports; that they can only speak one language, and that they never read." Lord Montairy is great at croquet, as he has given all his mind to that subject; Duke St. Aldegonde, the listless dandy radical, who thinks only dukes and lands should be excepted from the most agrarian democracy, these are all hits of the hardest against this class. No book has ever appeared in England so damaging to the nobility as "Lothair." It is as bad, in its way, as Lady Mordaunt, and Lord Arthur Pelham, and the Prince of Wales.

But its chief interest and aim is the Catholic controversy. The adroit priest and cardinal press the lad of twenty with every sort of seductive appeal, and almost swing him into the arms of their Church. His only active rival is a free-religionist woman, wife of a secession Southern Colonel, who gains great influence over the embryo Duke, and by appearing to him after his death at Rome, saves him not to her faith, but to that of his national Church. The claims of the English people, and especially of Evangelical Churches are never presented. Only the effort of Rome and the resistance of political, Garibaldian anti-Rome, fight their fight around the choice game of a rich Duke just coming to his majority. Rome and Jerusalem get some good descriptions, in the course of the story, but all descriptions lack ease and vivacity. The great life is in debate, and especially in sneering thrusts that a line condenses, and a word injects, as a snake, his poison, into the face of his foe. As these: "You know who the critics are? The men who have failed in literature and art;" "immortal poems, which no human human being could scan or construe."

But its handling of the Papal, political, and social problem in England, is its chief peculiarity. Too much stress is laid on it, so far as American eyes can discern; but it is not probably overrated for that of British society. It opens our eyes to the subtle and ceaseless activity of the Roman priesthood to subdue the aristocracy of England. It shows, also, their huge folly; for not in the aristocracy is the future of England, but with the people. Not a representative of this class comes upon the scene. They will yet wipe both Cardinal and Duke into a like oblivion. A powerful pamphlet to help towards this end is "Lothair."

MISCELLANEOUS.

LITTELL, Vol. XVII. — April-June, 1870. The death of the originator of this most valuable of weeklies does not stop its publication. This volume is full of the best of the serial thought of the last quarter, diversified with its best stories.

CRANBERRY CULTURE, by J. J. White (Orange Judd & Co.), gives, in a few pages, much valuable information on this best of preserves, the lemon of berries, which makes the solid lemonade of the dinner-table. All farmers and gardeners, who wish to make a wet acre grow fat with wealth, should buy this hand-book.

THE CHILD'S SPEAKER, compiled by Mr. Northend, and published by A. S. Barnes & Co., will prove a most acceptable addition to the juvenile library. The selections are such as the little prattlers can comprehend, and be interested in; and the whole appearance of the volume is attractive.

MAGAZINES.

The August *Atlantic* has several readable articles. Bayard Taylor continues his "Joseph and his Friend," and has also a poem, in his usual vein, entitled "The Burden of the Day." Mrs. Stowe gives another of her Oldtown stories, thus preserving the memories of a class of Yankee villagers which are fast following the Red Man into the regions of myth, or at least of legend. "A Virginian in New England Thirty-five Years Ago," is from the pen of James Russell Lowell. Howells concludes his delightful "Days of Pleasure," which, in its descriptive hints of Boston Harbor, the isles, the blue waves, and the cool sea-breezes, is refreshing reading, these sweltering days. We suppose the article of the number is Mr. Fields' "Memories of Charles Dickens," the gravest fault of which is its brevity. Let us hope there are some more. *Encore!* An elaborate "Ode on Margaret Fuller," by C. P. Cranch, and six or seven other well-written articles, make up an excellent number. *The Galaxy*, for August, is spicy and fresh, as usual. Grant White analyzes Dickens and Disraeli, giving the former a far higher position as a writer even on the grounds of construction and grammar. Justin McCarthy talks of Lord Lytton; Mr. Coan puts "American Timidity" to the blush; and Draper, Weed, Pitts, Howard Glendon, and others, furnish good articles on a variety of interesting topics. *The Sabbath at Home* has its usual judicious bill of fare for the quietude of Sunday hours. Dr. Stockbridge's article, on the "Voyage of Paul," is the first in the number and in interest. There are thirteen other articles, and none of them are long, which alone is a recommendation. *Harpers* is a magnificent number. "The Adventures of the Raquette Club in the Dismal Wilderness" would be amusing enough, even if it were not, as we conjecture, a burlesque on Mr. Murray's book. Conway continues his charming "South Coast Saunterings in England." The articles on "Frederick the Great" will be read with renewed interest, now his country and the army he did so much to create and inspire, are in battle array. The "Easy Chair" is as delightful as ever, and charmingly chats of Dickens, Disraeli, and Beethoven. Each of the other articles, — prose, poetry, travel, science, and sentiment, — will find eager readers. The monthly number of *Appleton's Journal* is a splendid work, rich in illustrations, richer in material. The later numbers are great improvements on the former. This shows enterprise that must be appreciated and rewarded by the public. *Our Young Folks* and *Golden Hours* are each as attractive as ever; we may say more than ever. We are glad to see less story-telling, and more natural science. Both have been star-gazing; *Our Young Folks* tells us of the "Sun," and the *Golden Hours* of the "Comets." "Dat ar Bill" will create much mirth among the Young Folks. When we see what is done for the little people, now-a-days, we begin to fear we were born too soon. But never mind; what is more delightful than to witness the delight of youth, except to contribute to it?

Life of Charles Dickens, Per-
kins, G. P. Putnam & Sons, Noyes, Holmes & Co.
The Child's Speaker, A. S. Barnes & Co.
The Galaxy, Sheldon & Co.
The Days of Bruce, Agallaz, Appleton & Co., Noyes, Holmes & Co.
Silvia, Kavanagh, " "

of the conventicle," "packed jury of revivalists," "fanatical exhorter of the anxious-seats," "frightful and loathsome perversions," "odious and disgusting substitutes," "fanatics and hypocrites," "mummery of certain forms," "smelling after his religion." What a heated and fetid atmosphere must have possessed Music Hall, on that Sunday morning! Its usual admirable ventilation must have been put to its uttermost test. The other pens, Tray, Blanche, and Sweetheart, little dogs and all, join in the barking, and "howler," "donkey," and so on, yelp from every kennel.

Not a word of the ministers who have drawn this fire of abuse, of whom are Messrs. Dunn, Fulton, and Knowles, had in it any such bitterness of feeling, thought or tongue. They were complimentary of his talent, and tender of his fame, but sadly true to his defects. Mr. Alger's overloaded hatred of the Gospel and Church, piles itself up in these inordinate epithets. Charles Dickens would not thank any eulogist to express such praises, and in his heart, and with his pen would characterize them as of a still more degraded school than his Chadbands and Howlers; for they professed a Christian faith, if they did misrepresent it in their lives; they were rude, low, gross persons, whom he manufactured, without sympathy with their calling, and without fairness to their churches or to the Christian ministry. This person has culture, position, a pulpit, and publishers, and yet uses language lower than any true minister of Christ ever employs in depicting the sad defects in any career. This preacher praised Dickens's talents and tenderness. They only and rightly lamented his defect, and as rightly declared Newman Hall, and Spurgeon, and other such who turn many to righteousness, by far his superiors. So the world and the future will consider them. The Messrs. Alger of their day abused Wesley and Whitfield in like measure with these of ours. They put the pretty and powerless Martineaus above them, the Priestleys, and Homes, and Blairs. They said Richardson, and Goldsmith, and Smollet would long outlive them, and by their tender or truthful portraits would help far more than they the renovation of society. They called them "howlers" and "donkeys," and said "every earnest man, with a really well informed and independent mind, does not accept their theology." But how is it to-day? Where stands the elegant Hume, or the courtly Richardson, or the humanitarian Hogarth, or the humorous Goldsmith, as a reformer of the face and the heart of the world? Where stand the despised Wesley, and his more despised comrades, the "ranting" Whitfield, and his associates? England, and America too, owe to them every modern reform, and all true progress. Slavery was overthrown in England by Wilberforce and Clarkson, whose strength and support centered in these societies, and the spirit they had given to all the realm. Slavery in America occasioned its downfall in England, and was destroyed by the same spirit and help. The home missionary work, which Dickens, familiar as he is with city slums, never seemed to see, is due to that great revival, and has done a million fold more to help the poor of England than all his powerful tales. Newman Hall and Spurgeon have saved hundreds, where Dickens has saved one. Shaftesbury's midnight meetings have done immeasurably more for the elevation of British society than all the Oliver Twists that can be written. Here, in New York and Boston, who established the missions in Water Street, North Street, Five Points, and South Cove? Who take the children out of these depths, and plant them in country homes? Who provide asylums for fallen women, and seek their salvation? Who spend their time, and money, and lives, in Christian works? Not a few Christian societies are devoted to this work; but we have yet to hear that Mr. Parker's society ever instituted such a mission, or Mr. Alger's ever contributed a dollar to their support. These are done by Christian men and women, with rarest exceptions; and these have done immeasurably more than all the genius of that great man to succor and elevate down-trodden humanity. Not a fallen woman is ever rescued in his pages, not a drunkard is ever made temperate, only now and then is a poor child saved from a felon's life and fate, and he by no Christian nor moral helps, but only as the machinery of a play. Em'ly perishes miserably. The singing Nancy dies in her sins. The Marchioness is not

converted from whiskey to grace and virtue, and remains a wretched, drunken harlot. Admirable as is much of his talent, it is yet far below the real work of the Christian minister, who, despite this mockery of Music Hall, will live in the praises and progress of mankind, in the praises and embraces of God, long after such calumniators and their words are forgotten. One has to read the works of Origen, to find the abuse of Celsus, and the works of Wesley alone preserve the names of his accusers. So, though it may not please our curly neighbor to know it, it is altogether likely the only knowledge the next generation will have of his abuse of Christian ministers and doctrines will be found in the columns of Christian journals, who have buried his unworthy flies in the pots of Gospel amber. May they yet be allowed to add to these unsavory memorials those penitences and confessions that will make him more worthy of their Christian companionship, into which he has been thus undeservedly elevated.

HOW EVANSTON BECAME A UNIVERSITY TOWN. *The Northwestern* tells the story of this selection. The first move for a University was made in May, 1850, at the office of Judge Goodrich. The charter was accepted, Jan. 1857. Two years after they commenced searching for a site. They nearly concluded a purchase at Jefferson, but Mr. Orrington Lunt wished for a lake site. None could be found. Visiting Mr. Snyder on business, near the present town, he noticed a high bluff and large trees above his place.

"The next day the Committee, consisting of Rev. P. Judson, Lunt, Evans, and Foster, on a beautiful summer day in August, took their carriages, and again rode northward. The traveled road was not on the lake shore, but the present ridge road; consequently, while they had passed here frequently, they had supposed all was wet, poor land eastward to the lake.

"After reaching a point nearly opposite, on the ridge, they drove directly across the flat into the grove, and then north through an opening into the now University ground. The lake, trees, and beautiful location enchanted and inspired them. Bro. Foster was the first to throw up his hat, and they all joined in the cry, 'we have found it!'"

The owner, Dr. Foster, understood its value, and asked \$70 an acre for it. It was given for three hundred and fifty acres, and thus Evanston became a collegiate town. If it is wise enough to reserve all the land it now has, and gets its future money out of the growing wealth of Chicago, and the region, it will be yet more grateful for the wisdom of that choice; but to tie its great institutions down to thirty acres, is a folly of follies. Let it buy up all above it that separates it from its upper sections, go up farther yet, and westward, if possible. Two hundred acres will be needed, and will be small a half century hence. Harvard and Yale are pinched; so are Michigan and Middletown. Let not the Northwestern fall into a like blunder.

THE INFALLIBILITY OF THE POPE.

The deed is done. The vote has been taken on the question whether the infallibility of the Catholic Church resides in its official chief. Six hundred bishops are said to have been present. From four hundred of these officials, rang out the placits which closed the long discussion. Eighty-eight voted in the negative. Some sixty fathers seem to have abstained from voting. Fifty voted yes on certain conditions. It is hoped to reduce the minority still more. All this would be easy to comprehend in any political or ordinary ecclesiastical assembly, but how in an inspired assembly! For Ecumenical councils are said to be inspired by the Holy Ghost. The present Council, too, is under the peculiar patronage of the Virgin Mary. It seems strange that their joint inspiration could only endure a part of the high assembly with the wisdom to adopt this most important and most perilous measure. Shall we suppose that the eighty-eight are to the Council what Judas was to the twelve—its reprobate element? The sixty who were neither cold nor hot for the measure, are they men without faith? The fifty who were only obedient, upon certain conditions, to the pervading inspiration, how grotesque their attitude! To cap the climax of absurdities, hopes are entertained of reducing the negative vote. Have, then, the Holy Spirit and the Blessed Virgin been remiss in their efforts with these? So much, any thoughtful man is apt to ask himself as he reads the telegraphic announcement of the results of the vote. Strange medley of high theories about heavenly inspiration and of confident dependence on earthly influences. What is to be done with the recalcitrant? It would hardly do to make a bonfire of them; such a reduction of the minority is now hardly admissible. Argument has been exhausted to no purpose. They have been, and they still are, convinced that this decision is a fatal mistake. They are cardinals, archbishops, and bishops, the most pious and enlightened men in their communion. Their influence is vast, and it is wielded upon the most enlightened portion of the Catholic world. They no doubt represent the convictions of the vast

majority of the faithful, those whose opinions are worth having. More than one half the Episcopal majority are Italian dignitaries, the direct creatures or dependents of the Holy Father. The missionary bishops, good, honest men, shepherds without sheep, to whom the Pope is as God, cried out yea. The Oriental prelates, who brought nothing else to the Council so remarkable as their venerable and flowing beards, were to a man for the decision. Peruvian, Chilian, Paraguayan, and Siamese bishops, mere vegetables, said yea. The intelligent advocates of this conclusion are the placemen of the Pope, the English and American neophytes whose excessive zeal stultifies their diminutive sense, and the Jesuit herd which blindly obeys its General, the so-called Black Pope. "They bring monks instead of arguments," said Pascal in his day!

What will be the effect of this measure on the Church? It is plain that, if carried into effect, the result would be a revolution of the constitution of the Church. The Pope becomes the sole fountain of doctrinal authority. He may decree to-morrow that the Virgin Mary is divine. A quaternity may take the place of the Trinity of persons in the essence of the Godhead. It depends on him alone to decree Pantheism in place of Christian theism as the Catholic doctrine. Doubtless such absurdities will not ensue. We only cite them to show the real scope of the new power of His Holiness. Should they follow, Catholic minds and hearts would be compelled to accept them. Let us come to things certain to occur. The Pope being infallible, will be able to settle a thousand disputed questions at a stroke. For example: In 1830, the Abbe Lamennais, till then an Ultramontane, became convinced that Catholicism must accept the great ideas of modern democracy. He persuaded himself and his followers that this idea was perfectly Catholic. In France, the notion was declared by many anti-Catholic and anarchic. Lamennais appealed to the Pope. The answer was delayed. When it came, in the shape of an encyclical, it declared such doctrines heretical. Had the Liberals believed the Pope infallible, discussion would have been useless. They must accept his authority and renounce liberal politics, or cling to political freedom and break with the Church. The liberal Catholics have done neither. They pronounced the encyclical of Pope Gregory XVI. and that of Pius IX. the personal opinions of two respectable pontiffs. They declared that these opinions did not bind the consciences of the faithful; only the decisions of a General Council could do that.

The gravity of the present situation lies in the fact that the Pope has full powers of every sort. Hitherto some have said, infallibility resides in the General Council itself, others that the sovereign pontiff is its sole depositary, and yet others that it exists in the Council and the Pope, when the former decides under the presidency of the latter. We have now a General Council presided over by the Pope, which pronounces the Pope henceforth infallible. One would think every believer in any form of papal infallibility had to accept this decree. Submission, on Catholic principles, is intelligible. Revolt from the Church is also comprehensible. The liberal Catholics will probably pursue neither course. They are evidently preparing to debate the Ecumenical character of the assembly, and to deny the validity of its results. They have in part suggested their reasons for such a course. First, a large share of the Council are the mere creatures of the Pope. Second, the regulations of the Council cut off freedom of discussion, an essential quality of all truly General Councils. Third, The votes of bishops of the most populous dioceses were of no more weight than those of bishops who have no dioceses, or whose dioceses are full of unsubmitive idolaters.

The Liberals evidently hope for protection from the civil powers in resisting the Pope. They evade for the present, and expect relief from the future. Instead of giving peace to the Church, this Council will kindle excitement and provoke discussion without end.

The Tribune's correspondents don't agree. Last year one at the Vineyard commended the Methodist type of beauty as being the prettiest of any which any form of faith had fashioned,—meek, vivacious, sweet and sparkling. This year its Hamilton correspondent entertains a different view. It says:—

"Look at the irregular-hewn features of these people, and mark the *nez retroussé* of two thirds present; that cheerful unconventional type runs to psalm-singing and Wesleyanism."

It still thinks, as it did last year, the faiths moved faces, for it adds:—

"Go to Dr. Ewer's church, and mark the high, narrow, Ritualistic head; or stop at Amherst or Dartmouth, and study the aquiline, Calvinistic features of the orthodox."

This correspondent claims to be a "Presbyterian of the Hopkinsian school," but does not sketch her own features so that we can tell what a pretty countenance that mixed creed gets up. As it is an amalgamation unheard of before, we fear the face would exhibit traits even more shocking than some of those tints and contours so offensive to a few whites of a very old school, who still fancy that God made of many bloods all nations of men, and forbids lovers to marry unless of like pinkness, or duskiness of face, of like turned-up noses and turned-out toes. This genial soul could find no prettily dressed, or prettily faced persons at Hamilton, except "a few gentry of Hamilton and Wenham." "Gail" will make a note of that novelty—"gentry of Hamilton and Wenham." Where was her looking-glass? Had she brought her sinful mirror with her, she could have varied the sweet songs of the Zion which she so much admires with a refrain of her own. "I am the best-looking lady on the camp-ground. O! I looked in the glass and found it so."

Though the people were homely and the dresses, still the place, the songs, and one of the sermons soothed the perturbed spirit of our Presbyterian Bohemian of the Hopkinson school. She is in raptures over the trees and the music, and thus expresses her admiration of one sermon and its surroundings.

"There were homely faces and rusty garbs in that tent, but some of the tanned brows were serene and the eyes lustrous with a sweetness I never saw out of the Christus Consolator before. In the dew and purity of the morning they had heard a voice saying:—

"Souls redeemed and pardoned, enter,
For the Christ on you is sweet."

"And there was a silver, vibrant tone of feeling in the hymns, delicate as swan songs might be, that I was not prepared to find. Such tenderness, such purity was the power of Wesleyanism among the crowds that flocked out of London to hear its first preachers. Perhaps Massachusetts Methodism is more subdued than the type I am familiar with at the West, and this adventurous camp-meeting in one of the strongholds of Puritanism owes unconsciously its refining influence. Among all that clashes with reserved tastes, the impression left is principally that of the heaven-lit faces and the hark-like hymns. There was one sermon, too, which left its fragrance for many days, that I have put by with two others which will never be forgotten, preached at long intervals by widely different thinkers. One was by that eloquent young Smith, the Unitarian of West Cambridge, who deserved the reward of dying early as he did; the second by an old Presbyterian minister just dropping into the grave, out West, who spoke of heaven as if from within it, and now the third drops unexpectedly on us among the pines. The Rev. Mr. Adams, of the East New York Conference, is the preacher; a well-framed, dark-eyed man, with grave face that softens, as such faces do, into the most winning smile. There is nothing distinctly Methodist about him; but his belief, his manner, might be a model for a Harvard theologian, and he would pass for a Unitarian in Mr. Frothingham's pulpit. He evidently belongs to the sincerest modern school; his gray chevrons suit closely buttoned, and his freedom alike from self-consciousness and ministerial airs suggest this. His voice is pleasant, swift, and clear to the end. His text is, 'Walk before me, and be thou perfect.' In this command to Abraham, the word that alarms us charmed him. While artists, mechanics, statesmen are seeking perfection in their pursuits, it is ruled out of religion. He had lately heard a minister say that the only place for a perfect man was in heaven or in the lunatic asylum. Now, if perfection meant anything attainable, it was sublime; if not, nothing was such an absurdity. The text presents us God's ideal of a man, and His ideals are not hard to find. We see them in nature. He found men in this world who satisfied Him. Abraham was one, Enoch was one. Men require more of each other than God does. They make no allowance for mistakes or imperfections, but God does. He says, no matter if you are without sympathy in your life. The strongest souls are those that come up alone. As an oak-tree in a grove is a slender thing, but when it stands alone in the sunlight on the plain, it grows royally fair, so Christians are strongest when they grow alone with God. A radical of Boston lately said that entire consecration was the nominal state of man's heart toward God. If even a wicked man recognizes the being of a God and His goodness, he recognizes that there is a duty of gratitude required toward God. We do not love human beings perfectly, and we ought to give God no other love than this. And our hearts answer to all the claims we owe our fellow men. And now beloved, a man who walks up to the line of these convictions in his own sphere, and keeps up to the fore-edge of his light, God calls him perfect. God does not call us up on the high plains where He is, but gives us little lessons to learn here perfectly. Though conventional disabilities, weakness, and human infirmities hinder us, we can yet please God.

"So saying, after a speech that held every one hanging on his swift, impassioned breath, the preacher dropped on one knee into prayer that was but a continuation of his sermon; an outcry after this peace and perfection that ended without Amen in a silent passion of tears. The fervor entered every heart."

We can pardon much lack of lower perceptions when the higher are thus spiritually discerned. A lover of the melodies of words and voices, and an appreciation of so good a preacher and so delightful a man as Bro. "Ben," has something in the nature that will blossom into all the beautified graces. Thus prettily the cadence of the epistles dies away:—

"In the intermission I stroll off to some cushioned seat under the hemlocks, and smell their Araby, and hear the far-off, blessed song of the evergreens, that never seem sad, but only earnest, and they preach their wonderful sermons, that will not be forgotten for many days."

MIDDLETOWN COMMENCEMENT was of a more quiet sort than usual; no buildings to be dedicated, no moneys to be begged. Two buildings well begun, are rapidly advancing to completion—the Memorial Chapel, and the Orange Judd Scientific Hall. The former is a tasteful chapel, the latter, one of the finest structures any college campus possesses. We hope to soon give, through the generosity of its founder, a fine picture of this superb building, and reserve a farther description till that time. Mr. Judd complements his \$70,000 building with a \$30,000 donation to the endowment fund, a rare specimen of generosity in a man not rich as compared with scores and even hundreds of other persons in the Church, who should be stimulated by such liberality to equal deeds of duty and of fame. The two well known givers, Messrs Rich and Drew, added to their repeated favors.

The Board of Trustees was reconstructed under the new charter, twenty-one being elected by the joint Board, five by the Alumni, and one from each of the thirteen patronizing Conferences. The gentlemen elected are able men, who will well administer their important trusts. Those elected by the alumni were Judge Reynolds, Prof. Lane, Dr. J. E. King, John C. Rand, esq., and Dr. B. K. Pierce. The dreadfulest Sunday of the year was martyrially endured by the President in a strong Baccalaureate sermon, and by Dr. Tiffany in a vigorous Missionary discourse. They had a sense of the stake in the intolerable heat, but endured their martyrdom like Christians, as did also their appreciating and sympathizing audiences.

Monday evening, Hon. Mr. Willy, Senator from West Virginia, gave a practical discourse on "Christianity and Statesmanship." Tuesday evening Rev. E. O. Haven talked anything but dreamily on "Dreams and Dreaming," contending that the great ideas which subdued the world were born of those whom the world called dreamers. Rev. G. Lansing Taylor followed with a biographic poem entitled "Elijah." Too long for a college audience and its supplementary position, it was vigorous in passages. The portrait of Elijah, the

raising of the dead child, the description of the rain and the ascension, as well as the application to all faithful Elijahs of later and present times, were well rendered.

The Alumni oration by Dr. Curry, was a well considered discourse on the function of the Scholar in society. Scholarship was described as the development of the powers of the soul, according to their nature,—logic, taste and conscience. He urged the old routine of studies, and declared every trained soul must and should mould society. The Alumni festival was brightened with the wit of L. W. Osgood, esq., of this city, who presided with ease and sparkle. Dr. Cummings made a happy speech. Mr. Judd, Dr. Holdrich, Dr. King, and others contributed to the occasion.

Commencement proper had its usual heated term with its two boards of directors, one on the stage, one on the doorsteps, with a large crowd vibrating between. The orations were well considered and well pronounced. Darius Barker of South Yarmouth, gave the salutatory, and Leon C. Fields of Boston, the valedictory. The latter is the son of the late Rev. Chester Fields, and holds a very distinguished and deserved rank as a scholar. His thesis, *The Christian Scholar*, was an able defense of the inseparable unity of science and Christianity, declaring at its close, that the time would come when every scholar would be Christian, and every theologian scientific. A son of Rev. Wm. Rice, one of Rev. Dr. Hatfield, and a nephew of Rev. W. H. Goode, were among the speakers, and acquitted themselves as became their blood. Bishop Thomson was felicitously portrayed by Geo. P. Maine, and Mr. Stanton by Rev. A. J. Palmer, who took the Rich prize for the best written and best spoken English Oration; R. W. Smith of East Bridgewater described and discussed Napoleon's Russian Campaign. One on Caste, by C. E. Seaver, was unfortunately omitted. D. H. Hanaburg gave a fresh Word on Literary Standpoints. Other gentlemen did themselves credit.

The following persons received the baccalaureate degree:

Darius Baker, Fredericus Wilcox Clarke, Isaacus Newton Clements, Gullielmus Eastman Dwight, Carolus Sherman Edgerton, Johannes Haeckel Emerson, Leon Chester Field, Carolus Wesley Gallagher, Benjamin Gill, Georgius Brown Goode, Carolus Laezy Hamilton, Samuel Parker Hammond, David Henricus Hanaburg, Marcus Patten Hatfield, Carolus Edvardus Hawkins, Cleoro Marcelus Hicks, Ebenezer Hill, Jun., Edwin Jenkins, Howe, Gullielmus Armor Johnston, Georgius Harrison McGrew, Howard Augustus McKenney, Georgius Praefectus Maine, Virgilus Wadhams Mattoon, Gullielmus Lee Miller, Henricus Gleason Newton, Abrahamus Johannes Palmer, Georgius Towsey Parrott, Gullielmus Henricus Peters, Edvardus Hyde Rice, Alfredus Seelys Roe, Carolus Edson Seaver, Richardus Watson Smith, Gullielmus Jonathan Smith, Josephus B. Thomas, Jun., Martinus Wallace Van Denburg, Johannes Welch, Josephus Kennard Wells, Johannes Strange Wood.

The honorary degrees were conferred as follows:—

A. M.—Harmon Niles, Milton S. Terry, William T. Worth.
D. D.—Rev. Nathaniel Judson Burton of Hartford, Rev. Cyrus D. Fox of New York city. Rev. William Antiff, principal of the Primitive Methodist Theological Institute, Sunderland, England.
LL. D.—Major Gen. Edward R. S. Canby.

The college is prospering. A good class is entering. The city is getting into connection with New York and Boston by the Air Line, which is near its completion, and is already open to New York. It is one of the loveliest towns in America, and of course far lovelier than any abroad. Every young man who wants the best culture of every sort,—mind, heart, eye and lungs, will find nothing superior to Middletown, with its lofty seat, famous scholars, unwearied president, enchanting prospects, and excellent associations. The college has become well known and honored. There are but three in New England better patronized. May it soon outstrip the first.

How truly does this word in *The Liberal Christian* depict the results of its own efforts:—

"In the old times many things were taken for granted, and required no effort or defense on the part of the minister. Now, nothing is taken for granted, not even the existence of God. Everything is questioned, everything must be proved; but when it has been proved, the hearers are not convinced. They may not be able to refute what their minister has said, but they believe that somebody else might answer him, and so they shrewdly hold conviction in abeyance. In our day, too, the minister himself feels the disturbing influences of modern thought. He can no longer make up his mind once for all, and be sure that he will never need to do the work over again. The minister must for himself go down to the roots of things, and speak from his own vision and actual conviction on all subjects."

The only vision a minister or hearer can have of the most vital truths, the Bible gives. "Thus saith the Lord," any attempt to solve the mystery by philosophy or speculation is utterly vain. Death is on us, eternity before us; Christ is offered as a refuge. How shall we escape if we neglect so great salvation? They nevertheless take away our Lord, and give no substitute. They pull away the foundations, and then fancy they have exhibited a devout and rational spirit. "Thou fool," says Christ to all such skeptics, whether professed disciples or not. The just shall live by faith. There is no other way. The Church knows this, and all the attempts of the unbelieving world to sap her foundations, or to destroy her by pretended reason which is actual folly, will avail naught. He keeps in perfect peace those whose minds are stayed on Him. They know whom they have believed, and that He is able to keep that which they have committed unto Him against that day. He hideth them in His pavilion from the strife of tongues.

We have been shown an elegant pair of gold enamelled sleeve buttons, manufactured by Guild and Delano, of this city, to be presented to Des. Joseph N. Bacon of Newton, by a number of young men, whom he assisted through college. It is a very graceful testimonial, designed and executed with exquisite taste.

E. E. ERRORS EXPECTED.—When ZION'S HERALD was reestablished in Boston, the Association advertised for proposals for printing the paper with a condition that it should be "free from errors." Now, after forty years experience we have come to a pretty decided opinion that "to err is human;" and to correct all the errors a little more! In fact it is not best to try to correct all of them. I suppose the rule given by Jesse Lee was as near the thing as we can conveniently come. A great while ago, I heard it said, that in conversation with two gentlemen of the legal profession, who were quizzing him beyond the rules of propriety, among other questions he was asked if he did not make mistakes when preaching without notes; and if so, what he did about it. He answered that he was liable to make mistakes. He said that if he detected one of any importance he corrected it; but if unessential he let it pass; for instance, if in speaking of the doom of all liars, he should by a slip of the tongue say all lawyers, he might not think the difference worthy of notice.

On this principle I need not notice some of the mistakes in my article on the history of ZION'S HERALD. Our old friend and associate was David H. Ela, not "F" as you have it, but no matter. The title of one of Rev. Aaron Lummus' works was "Travels of Dr. Cælebs," not "Caleb." My statement about the acceptability of Wm. C. Brown is made foggy by the omission of a few words to the effect that although some ultraists were dissatisfied, because some of their articles were rejected, his course in this respect met with general approval. This omission is of no great consequence. But when you make me say that ten (\$10,000) thousand dollars were to be divided among four Conferences, one third each, you make a puzzle not easily guessed. The solution is simply this, the NEW HAMPSHIRE and VERMONT was one Conference then. Somebody, not I, put a comma where there should be none. Behold! what a great wonder a little dot can make.

D. S. KING.

The Episcopalians are generally thought to be in the rear of other churches, in social progress. But in Kansas they got ahead of all the rest. The committee of examination of their seminary was composed of two gentlemen and six ladies. Good for Kansas and the Episcopalians. Let the rest do likewise. Wilbraham has very properly put the greatest revivalist that ever preached in her town in the windows of her church, that revivalist being a woman. Now let her examining board be made up of ladies as well as gentlemen as are her faculty and students. So should Mrs. Van Cott be sent a visitor to our theological seminary.

The sketch of the South Boston church published last week, was from the pen of its pastor, Rev. Mark Trafton. The word "preserved" should have been "freed."

Our readers will be interested in the article of Mr. King on Bishop Hedding. Though some of them may differ from its conclusions on all points, they will be pleased to have his character vindicated.

NOTES.

Black and Blue is Professor McGlamphy (his name is appropriate) of Lincoln University, Illinois, who quotes these lines of Pollock as illustrative of the times. Yet there is some truth in his coloring:—

"Satan raged loose, Sin had her will, and Death
Enough. Blood trod upon the heels of Blood;
Revenge, in desperate mood, at midnight met
Revenge. War brayed to War, Deceit deceived
Deceit. Lie cheated Lie, and Treachery
Mined under Treachery; and Perjury
Swore back to Perjury; and Blasphemy
Arise with hideous Blasphemy, and curse
Loud answering curse: and drunkard stumbling fell
O'er drunkard fallen; and husband, husband met,
Returning from each other's bed defiled;
Thief stole from thief; and robber on the way
Knocked robber down; and Lewdness, Violence,
And Hate, met Lewdness, Violence, and Hate."

A good specimen is this of a very common and very bad memory:—

"Mary, my love, do you remember the text of this morning?"

"Mary—'No, pa, I never can remember the text, I've such a bad memory.'"

"Mother—'By the way, did you notice Susan Brown?'"

"Mary—'O, yes, what a fright! She had on her last year's bonnet done up, a pea-green silk, a black lace mantilla, brown boots, an imitation of Honiton collar, a lava bracelet, her old ear-rings, and such a fan! O, my!'"

"Mother—'Well, my dear, your memory is certainly bad.'"

PERSONAL.

We are happy to chronicle the return of Rev. Mr. Wendell, editor of the Bible Repository to our church. At a late preacher's meeting in this city, he made a full retraction of his views on the mortality of the soul, and other views of the destructionists and was cordially welcomed by the brethren. We hope the other of our brother editors who once was high in our church honor and love, Rev. George Storrs will come and do likewise. Bro. Wendell is an able man, and a very acceptable preacher.

The Fifth National Camp-meeting opened at Oakington, Hartford County, Md., on Tuesday afternoon, July 12, at half past two o'clock.—Rev. J. S. Inskip, of Baltimore, conducting the initiatory exercises. The services have been marked by all the earnestness, fervor, and power that characterized the Hamilton meeting. The camp-ground is beautifully located directly on the Philadelphia, Wilmington, and Baltimore Railroads. The ground is handsomely laid off in avenues, twenty feet wide, affording accommodations for one thousand tents. Great crowds attended the services and good service was done in the name of the Holy Child Jesus.

The Methodist Church.

MASSACHUSETTS.

THE BOSTON SUNDAY-SCHOOL UNION.—A meeting of the officers and teachers of the Evangelical Sabbath-schools of Boston was held recently at the vestry of the Park Street Church, for the purpose of adopting the constitution and by-laws of the Boston Sunday-school Union and choosing officers. The constitution provides that officers and teachers of all evangelical schools may become members by signing the by-laws. The board of managers consists of a president, one vice-president from each denomination, a secretary and treasurer, and an executive committee of two from each denomination, all to be annually chosen. Officers were chosen as follows:—President, Franklin Snow; secretary, Osborne Parker; treasurer, B. B. Russell; vice-presidents, W. P. M. Means, O. S. Currier, G. W. Chipman, Benjamin Woodward, E. M. Watson, B. P. Bates, D. Lothrop, W. J. Hurd, George Watson. Executive committee, Elbridge Torrey, John L. Doty, Congregationalist; H. Furnas, J. B. Quimby, Methodist; Eben Shute, W. H. Roundy, Baptist; L. G. Green, S. G. Deblois, Episcopalian; Reuben Crook, James W. Merriam, Presbyterian; William Parks, John McDonnell, United Presbyterian; J. L. Roberts, Freewill Baptist; R. C. Cunningham, R. B. Leighton, Evangelical Advent; Rev. E. Edmonds, William L. Hopkinson, Christian Baptist.

BOSTON SUNDAY-SCHOOL AND MISSIONARY SOCIETY.—We have received from Brother Ames a very neat, full, and satisfactory report of this Society for the past year in the shape of a twelve-page pamphlet. The very fact of such a book shows the progress which is being made by Brother Ames and his zealous band of missionary helpers. Glancing hastily over these pages we see there are three missions in successful operation. Windsor St. Chapel, Hampden St. Mission Chapel, and Washington Village Mission Chapel. Since this report was published another mission has been started at Harrison Square, Dorchester. Preaching was held by Rev. J. A. Ames, in Park St. Hall, on the 7th. An excellent prayer-meeting concluded the services. It was a good beginning. Sacrament for the first time in Windsor Street Chapel was administered on the 10th. It was a precious time. On the 17th Mr. A. L. Bryant, of Winthrop Street Church, preached most acceptably to this Society.

WORCESTER.—The corner-stone of the elegant church now being erected by the Trinity (formerly Park St.) M. E. Church, Worcester, was laid to-day, 12th inst., with appropriate services. The day was warm but beautiful. The large audience present representing nearly or quite all the churches in the city, evinced the general interest felt in the really noble enterprise in which this church is engaged. It is a bold, herculean enterprise, for the old Park St., so long confined and cramped in the narrow limits of its old quarters. And when completed, it will be a handsome structure, reflecting the highest credit on the noble hand who have reared it—a splendid achievement for Methodism in the city, and in the central portion of the Old Bay State. All honor to the brethren who conceived, and dared to attempt such an achievement.

The exercises consisted of singing by the church, which was admirable. A brief opening address by the pastor, Rev. C. N. Smith. Prayer by Rev. Mr. Pentecost, reading the Scriptures by Rev. Mr. Hanaford, and an address by Rev. Dr. Hare of the Tremont St. Church, Boston. It was able and eloquent. It was a rare treat, not soon to be forgotten.

"He set forth man's relations to God, his sense of dependence on an infinite being, his hopeless condition when not religiously inclined, and Christ's great gift to a fallen world. All these, the speaker urged, teach man that too much cannot be done for God, in return. Worship implies a place to worship, and the place in which God is worshipped should be such as God demanded of the Jews, and such as He demands now—the best that man can offer."

"The corner-stone, which is a block of Nova Scotia sandstone, with a cross chiseled on the Main Street side, and the date '1870,' on the side toward Chandler Street, having been raised to its position, Rev. Mr. Smith stated that the Society had thought best to abandon its old name, and that henceforth they should be known as the Trinity Methodist Episcopal Church of Worcester. He announced that in the sealed tin box which was to be placed under the corner-stone there had been deposited the following:—

1. "Name of the pastor, names of the Trustees, who also act as Building Committee, the official and lay members of the church, names of the officers and members of the Sabbath-school, and the names of members of the choir.

2. "The names and photographs of the builders,—A. T. Burgess & Co., masons, and Rawson & Brother, carpenters.

3. "The names and photographs of the several Methodist pastors, and other clergymen of the city; also of most of the officials of the church, with several of the honored and venerable members, and many of the elect ladies of the church; also of several interested friends, among whom are the names and photographs of Hon. Thomas H. Dodge, Hon. L. W. Pond, and John Q. Maynard, esq., of New York; also the names and photographs of Bishop Simpson, and Dr. S. W. Cook.

4. "The Book of Discipline of the M. E. Church; Reports of Missionary, Tract and S. S. Union Societies; Reports for 1870; Methodist Almanac; copies of *Christian Advocate*, *Methodist*, *Zion's Herald*, *S. S. Advocate*, *Missionary Advocate*, *S. S. Journal*, *Good News*, *Minutes of the N. E. Conference*, and *Heaven Woman's Friend*.

5. "Inaugural address of Hon. James B. Blake, with other documents; a copy of the *Worcester Evening Gazette* containing an account of the new church edifice, and a history of Methodism in Worcester; a copy of the other newspapers published in the city, and the *Worcester Directory* for 1870; also the speeches of Hon. Joseph Holt upon the late rebellion, delivered in Boston and other cities during the war; and a copy of the *Christian World*.

"The box was then deposited in its place, and the corner-stone was laid by the builder."

Rev. L. Crowell, Presiding Elder of the Worcester District, performed the usual ceremony of the Church on such occasion, declaring the stone laid in the name of the Father, Son and Holy Ghost. The Lord's prayer was repeated by Mr. Crowell, when the audience joined in singing the doxology and the benediction closed the exercises.

"The vestry of the edifice will be completed in October, when it will be occupied by the Society. It is expected that the entire building will be completed in January. It is now finished up to the vestry windows."

May the largest success crown the labors of the Old Park St., now Trinity M. E. Church of Worcester, which she so richly deserves.

WILBRAHAM.—DEDICATION OF THE MEMORIAL CHAPEL.—In addition to what we have already published, we give the following:—

On Tuesday, at 2 o'clock, p. m., the Memorial Chapel at Wilbraham was dedicated with the usual services. The sermon was delivered by the Rev. Dr. Raymond, formerly Principal, now Professor of Theology at Evanston, Ill. It was a lucid and able exposition of the system of redemption through the incarnation and sacrificial death of the Son of God. Dr. Cooke explained that the erection of the spire, the removal of the old building, and the purchase of an organ fitted for such a church, would require about \$5,000 additional subscriptions, and then the church with all its furniture would cost less than \$40,000. Such a house at a distance from a quarry, and under ordinary contracts, would cost \$50,000. Dr. True gave an account of the subscription of the last \$9,000 by which the house had been prepared for dedication at this time, and gave credit to the generous donors whose names have recently been added or repeated on this list. Notwithstanding the intense heat of the day, he hoped to add \$1,000; but the subscriptions came in until \$2,000 were subscribed.

Most of this was pledged on condition that the whole sum shall be subscribed by the 1st of January next. I. C. Merrick gave \$700 toward the organ, and Geo. C. Rand and Mr. Goodenough made generous overtures by which an inspiration was given to the whole movement. Half of the Trustees added \$100 to their previous large subscriptions.

The three costly chairs in the pulpit were the gift of E. H. Brabrook of Boston, and the two equally rich chairs in the altar were presented by Maxfield, Kellogg & Co., of Springfield. A beautiful silver service was the gift of a Baptist brother, Mr. Luther Markham. The clock, and the Bible, and hymn book were given by Mr. Eaton, his wife, and daughter, of Cambridge.

The ladies of the Society have spent a great deal of time and money in furnishing and fitting up its carpets and cushions.

The graduating class are to have a tablet in the church to commemorate their offerings. But it is needless to repeat the mention of the munificent gifts of the four years past since the work commenced. Tablets and windows bear or will bear the record to posterity.

It is now to be hoped that the agent will be welcomed everywhere among old and new patrons, and furnished with the means of putting the last stroke upon this most beautiful church.

The graduating class appeared to great advantage in the enlarged audience room, made by throwing up its doors into the vestry.

WESLEYAN ACADEMY.—Rev. James Mudge, Secretary of Visitors and Examiners, writes: "The many friends of this institution will be pleased to learn that its condition was never more prosperous than at the present time. Order and harmony almost unbroken have reigned throughout the year, and the anniversary exercise, recently closed, gave conclusive proofs that both teachers and students have been faithfully at work. The classes were carefully examined by a competent committee who found themselves compelled to assign two thirds of them to the grade of highest excellence, while all but three of the remainder were pronounced good. Three prizes were awarded this year. The Mead Classical prize was given to Albert L. Bachelier, the Brumagim Declamation prize to Richard Montague, and the Mowry Chemical prize to Louise M. Hodgkins. The essays and orations of the graduating class, twenty-one in number, were very creditable and afforded much satisfaction to the large audience that filled the new church to listen to them."

The financial state of the institution exhibits a thrift that must be highly gratifying to all who are interested in Old Wesleyan. The current expenses are more than paid by the income, and constant improvements in the property are taking place. This year a fine large barn is going up and it is expected that provision will be made for a gymnasium before another term. Furthermore the debt is being constantly diminished through the admirable management of the Principal. Since his administration began it has decreased ten thousand dollars.

We take pleasure in calling attention to these cheering indications of real success at present attending this school.

Much more might be said in its praise with perfect truth. It is our sincere conviction that with the able corps of teachers now employed and the ever increasing facilities for securing a thorough education here presented, the Wesleyan Academy stands in the front rank of our literary institutions. Let all who can, hasten to avail themselves of her privileges.

Gov. Fairchild has appointed Rev. Samuel M. Fallows, of Milwaukee, State Superintendent of Public Instruction in Wisconsin, in place of Mr. Craig, deceased.

EAST GREENWICH SEMINARY.

REPORT OF COMMITTEE.

The grounds present their accustomed appearance of beauty and attractiveness, which has its share in creating the firm attachment to this school which has always characterized both its pupils, its teachers and its visitors; so that they who have frequented the place in either of these relations cherish a lasting love for it and a warm desire for its perpetuity and success.

Nothing else in the way of material improvement has been done during the past year which is so gratifying to the friends of the institution as the placing in the Chapel of the new organ, which most fittingly replaces, with its beautiful finish, its superior mechanism and its excellent musical qualities, the former instrument from which the defective music of previous years has been so laboriously extracted.

As a whole, it is the opinion of the committee that the examinations have compared favorably in attainments in scholarship, readiness, thoroughness in details and real knowledge with those of previous years, and, particularly, with those of the last year, which are still fresh in the memory.

Of the teachers they deem it proper to say that, in no case, have they been able to discover any defect either in the mastery of their subjects, the attention to minutiae, or the careful training of the pupils in all that appertains to the chairs of instruction to do, from which any of the defectiveness in recitation should result. In making this average judgment, a class sometimes suffers on account of the defectiveness of some one member; and recitations which would otherwise be reported perfect, fall considerably below that mark because some individual is imperfect.

This imperfection is frequently the consequence, not of lack of ability on the student's part, but of an attempt to accomplish too many things in the time that should be allotted to one thing or a few, and thus doing nothing thoroughly.

It also arises, in some instances, from the want of thorough elementary training, which is the most important of all training and without which there is, and absolutely can be, no education. For he who has plodded through the most advanced books of a classic or learned language and has not mastered its elementary details, proves through all his after life that he is uneducated. For this reason the Committee would state that the chief excellence which they have observed in the classes in languages generally, and that which they most commend, is the evident close attention to the details of grammatical construction and analysis; and that the failures which they have observed in these same classes were occasioned by lack of this elementary drill and the haste to do too much.

How much more apparent is the uneducated condition of one who is ignorant of the proper construction and use of his own language. The Committee have been pained to observe, on the part of some, a lamentable defect in the use of our common tongue; in classes of high grades of instruction and in those studying English grammar; words misspelled and mispronounced;—misconstruction of sentences and other errors such as are observed in the conversation of uneducated persons. How can a person be regarded as educated who does not write the English language grammatically and spell its words correctly?

The committee have only words of commendation for the department of the Arts. The studio is adorned with a richer collection of finer works than was exhibited a year ago, and we say to the teacher and the pupils in that delightful department, Go on and prosper.

CONFERENCE OF GERMANY AND SWITZERLAND.—Bishop Simpson furnishes the *Advocate* with the official returns of this Conference over which he presided. The sessions commenced at Carlsruhe on the 23d of June, and closed on the 28th. Rev. E. Gebhart was elected Secretary:—

"Seven preachers were received on trial, namely, Jurgen Wischusen, Johannes Zippeler, Wilhelm Steinbrenner, George Vollmer, Ludwig Soffner, Johannes Wattstein, H. Kinnat. Five preachers were continued on trial, and three were admitted into full connection."

"On Sunday Bishop Simpson ordained three Deacons and six Elders from among the members of the Conference."

"There were no locations, withdrawals, or deaths of preachers reported. None were returned superannuated, and only one (E. Riemenschneider), was supernumerary."

The next session of the Conference will be held at Frankfurt on the Main.

The work generally was reported to be in a healthy condition. The Book establishment at Bremen has done and is still doing an excellent work. The general feeling of the brethren was happy and buoyant, and they anticipate great success in the future.

METHODISM IN FRANCE.—The French Wesleyan Methodist Conference, at its recent session, reported the following interesting summaries of statistics:—

Conference Preachers.....	80
Local Preachers.....	101
Members and Probationers.....	2,316
Sunday-schools.....	53
Teachers and officers.....	210
Scholars.....	2,539
Chapels.....	134

"There is an increase of 10 chapels, 61 members, and 196 Sunday scholars. The Conference has also 9 day-schools, numbering 321 scholars. In all respects French Methodism seems to be advancing."

It was resolved to hold, in future, biennial instead of annual conferences.

Peter Cartwright lectures in St. Louis, August 12. When may we expect our venerable father in Boston?

The Holsey Street M. E. Church, Newark, N. J., celebrated the semi-centennial of its Sunday-school on the 17th July.

Rev. Geo. W. Deems, father of Rev. Dr. Deems, of New York, died July 3, aged 80. He was a superannuated minister of the North Carolina Conference.

The centenarian, whom *The Advocate* said was the father of Rev. Dr. Curry, turns out to be his uncle. The nephew of his uncle is as celebrated a relative as the son of his father. The Doctor enjoys both honors, and deserves them.

The Christian World

MISSION FIELD.

"All the earth shall be filled with the glory of the Lord."—Num. xiv. 21.

WOMAN'S MISSIONARY SOCIETY.—The following extracts from the address of Dr. C. H. Fowler of Chicago, contain so much of general interest to the cause of missions, that we give them a place in our missionary column:—

"It is not too much to ask the reasons for the establishment of this Woman's Foreign Missionary Society.

"My first answer, as covering the whole case, is this. This society exists by divine right. It is an old society—old as the day of Christ's ascension—in the field again with new allies and new laborers. It is simply the Missionary Society of the Methodist Episcopal Church, reaching out her hands for more workers, conscripting the piety and prayer and power of the mothers and sisters and daughters of the Church. Let no one be alarmed on account of the multiplication of societies and machinery. It is only the multiplication of power in the old machinery. Look at the facts. The women raise money, pledged from the beginning to ask only for donations over and above the regular collections and, as I shall show, not hindering but helping them, and then they nominate candidates for the mission field. The secretaries of the Parent Society have on these nominations the decision in every case, sending or refusing as they see fit. They select their fields of labor, fix their salaries, and, in short, have full and absolute control of all the missionaries. It is manifest, therefore, that this is simply a reinforcement of the Parent Missionary Society. The question of its existence is therefore simply the question of the existence of the Parent Society. Go ye into all the world is our answer.

"Another answer for its existence is in its circulation of missionary knowledge, and awakening interest in missionary work. This is done in four distinct ways. First, it publishes and circulates a live paper devoted exclusively to missionary interests and especially to the work among heathen women. There is a need of this information but not yet a taste for it. This must be created. This demonstrates the demand for this work. There is no easier and surer way to fashion public sentiment and taste than through the sympathies of the women. Awaken their convictions and move upon their sympathies and the final result is only a question of time. In the South it was the haughty feeling and pride of the women that kept the Rebellion alive the last two years of its existence. So in the North. When I saw northern mothers with streaming eyes send their sons forth to death for the Republic, then I felt that the cause of liberty was safe. The surest way to mould public sentiment and taste is through the sympathies of women. This is one part of the work of this society. Making this taste it creates a demand for this knowledge. This demand is met in part by the *Heavenly Woman's Friend* and by the stated reports in our Church papers. Second, this end is secured by the establishment in nearly all the societies of a "Missionary reading circle," where books and papers, and all information is distributed, read and discussed. This brings the social law into service to impart interest to what might otherwise be dry. Third, One particular gift of the women is added to the agencies *Woman's conversational powers*. I do not care to discuss woman's tongue. I will state, however, that in my experience with companies or gatherings of women, and with gatherings of men, the men have not come off second best in talk. But women have a gift of speech and this society masters it into service. And fourth, the end of circulating knowledge is secured indirectly by the prayers of the women. Whatever is on our hearts in the closet is on our thoughts in society. From that point to daylight is only one inevitable step. First whisper in the ear, then thunder from the housetop. This circulating of knowledge, is the great part of the work. I think I know what I say, and have weighed my words. ENLIGHTENING THE PEOPLE IS FILLING THE MISSIONARY TREASURY. All we need is light. The work is of God. It is his cause. It fears only the darkness. Seen, it is winsome. Ventilate it and it roots deeper in the public conviction. The wind that scatters the acorn roots the oak.

"Knowledge is the great need. We have money in the Church. Think of the vast fortunes, of the universal comfort. What is \$1.00 per year for the membership? What we want is not more money, but more conviction, and this means more knowledge. If we could uncap the two pits, Heathenism and Hell, and penetrate the anguish of the living and despair of the dead, if we could feel the deep conviction and profound feeling that led Christ to lay aside the glory of heaven and sink into poverty and pollution and embrace the cross and the sepulchre, then there would be no lack of money. This society in spreading information, is doing a most valuable work. If these women did not raise a cent, but simply scattered the light on the subject, they would be an immense aid to the cause. This alone justifies the existence of this society.

"But this is not all. They are raising respectable, and compared with the regular collections, large sums of money. In the last six or seven months, one unpaid laborer, bearing her own expenses save \$60, has organized sixty-eight societies, secured over 4,000 members at one dollar each, 1,700 subscribers to the *Heavenly Woman's Friend*, and has received for the society about \$1,200 in cash. These figures answer the question of why this society exists.

"Another reason for the existence of this society, I find in an apparent objection, the exceeding smallness of its requests, only two cents a week, from the ladies of the Church. This is its stronghold. It reminds us of the two mites of old. The misfortune of any Church is to fall into the hands of any one man, or to be dependent upon the liberality of two or three men. A Church is at its best when all the members work and all pay, when all feel a personal and monied interest in it. These small contributions count up. The difference between one motion and two in pointing a pin makes a large fortune. A quarter of a cent a pound on paper agitated our Methodism from ocean to ocean. St. Peter's pence furnishes the holy pontiff with money to buy and control many a royal court, and muster and equip many an army. A few cents on a pound of tobacco between an Indian agent at Blue Island at the foot of the lake, and the commandant who was located at Fort Dearborn, changed the site of Chicago from its natural locality, the foot of the lake, to its present site. This two cents a week would nearly double the receipts of our missionary treasury.

"The difficult thing with a large body is to keep it alive all over. The danger is that some parts will die. This is one large leakage to our Church membership. Members get into the background, slip out of sight and soon are gone. And they that can reach and interest them are a blessing. Thus the very minuteness of the work becomes its recommendation."

GENERAL INTELLIGENCE.

EPISCOPAL.

FREE CHURCHES.—Bishop Kerfoot, of Pittsburgh, in his annual address, strongly urges the wisdom of the Free Church system.

Of the sixty regular parishes in his diocese but one fourth rent pews. In all the rest the seats are free; though the rector's salary is in most of them derived from subscriptions. Such pledges the Bishop thinks should always underlie and uphold the offertory as the channel of the parishioners' payment of their duty to the rector. — *Churchman*.

This year's contributions to Church objects in Missouri, not including salaries, amount to \$100,000, nearly three times the sum reported last year. The communicants number 3,100, being an advance of more than 25 per cent. The number confirmed, 481, is larger than that of last year by 50.

A Ritualistic wedding in St. John's Church, East Hartford, Conn., makes some small stir. The Eucharist was administered; the wedding-ring blessed, and the sign of the cross made over it and over the elements when administered; a procession was headed by a crucifer with a silver cross; lighted candles were employed, and white satin crosses and embroidery decked the ushers and rector.

The French Budget for next year allows \$80,000 for the support of the Protestant state churches.

THE IRISH PRIMITIVE WESLEYANS AND THE CHURCH.—The Methodist body in Ireland is well inclined at present to make an approach to the Established Church, and it is not impossible that a reunion of this kind will be an ultimate effect of the passing of the Church Act. If Churchmen are wise enough to take the non-ultramontane side in regard to national education, it will tend to facilitate any such junction. The Primitive Wesleyans have never ceased to consider themselves Churchmen, and several of their leading men have actually taken part in the business of Church reorganization, and contributed to the sustentation fund. They are not opposed to Episcopacy. The Wesleyans proper would find union with the Irish Church more difficult, but so strong a feeling prevails in favor of "united Protestantism," among even Presbyterians, that it is possible a large number of Dissenters may be found in the Church ranks, if the General Synod acts prudently at its next meeting. The strangest part of the matter is that many of the Dissenters so disposed do not ask or wish for a "revision of the liturgy." They would be satisfied with a canon settling ritual, and explanatory notes on doubtful passages in the services. — *Dublin Correspondent of the Standard*.

CHURCHES AND MINISTERS IN BOSTON.—There are 129 church organizations in Boston, classified as follows, the Congregational Unitarian taking the lead: Congregational Unitarian, 22; Congregational Trinitarian, 15; Baptist, 18; Methodist Episcopal, 15; Roman Catholic, 16; Universalist, 6; Methodist, 2; Presbyterian, 6; Episcopal, 14; Second Advent, 2; and the Congregational, Independent Methodist, Free Will Baptist, German Lutheran, German Evangelical, Polish Jew, German Jew, German Methodist, and Swedenborgian, one each. The "First Church" organized in Boston was in 1630; the West Church, Lynde Street (Dr. Bartol's), was organized in 1737, or fifteen years after Christ Church was organized. The first Methodist Episcopal church was organized in 1792, the first Roman Catholic church in 1837, and the first Baptist church (Dr. Neale's) in 1665. The oldest settled minister was Dr. Ezra S. Gannett, who resigned some months since; he was settled in 1824. Dr. Putnam was settled in 1830, Robbins in 1833, Adams and Lothrop in 1834, Blagden in 1836, and Bartol in 1837. The Roman Catholics have increased in numbers and influence more rapidly, in the same number of years, than any other church. The Episcopalians, perhaps, represent the most wealth; next, the Congregationalists of either name; while the Methodists and Baptists have among them many wealthy men. The value of church property in the city is estimated at about \$6,000,000. The church structures erected on the Back Bay territory, within a few years, have cost not less than \$1,000,000; the "First Church," edifice, corner of Marlboro and Berkeley Streets, costing alone \$275,000. The Hanover Street M. E. Church (now being demolished), originally cost \$90,000. The new Catholic cathedral, corner of Washington and Malden Streets, will probably cost \$1,000,000 when finished. The Unitarians own the most church property. The "Old South" corporation represents one million dollars worth of property, not including the church structure and the land on which it stands. Rev. E. E. Hale is paid the largest salary, \$7,000, but many \$5,000 salaries are paid, and few ministers now get less than \$2,500. Mr. Hale's church pays \$3,000 for music, and many good soloists get \$10 a Sunday.

REV. MR. BENTLEY AGAINST BISHOP HEDDING.

The grave charges of pernicious sentiments and bad conduct made by Mr. Bentley against Bishop Hedding, in *THE HERALD* of May 24, demand attention. That I may be economical in the use of space, I refer the reader to Mr. Bentley's article, and also to mine published in this paper the 24th of March last.

It was not to be expected, in this day of calm reflection, with history candidly written up, that a Methodist preacher would adopt as his sole authority a work written in aid of secession, and in the heat of excitement, as I suppose, at least a quarter of a century ago. And it is still stranger that he should do the author of that work the injustice of publishing such extracts as he has, separated entirely from their context and modifications; but so it is.

Bro. Bentley assumes that my anecdotes about the Bishop were designed to prove that he was an ultra abolitionist. If he thinks they have that appearance, that is all very well. I did not say they had, in the sense intended by him. I introduced them to show what the man was, without characterizing his acts. I did not, and shall not stultify myself with any pretence that Bishop Hedding was an ultra abolitionist. I know that he was not; but what he did think of slavery and emancipation, I shall endeavor to show in the course of this writing.

It is also worthy of notice that Bro. Bentley offers no proof, indeed, that he makes no pretence that Bishop Hedding had any act, word, or wish, in the affair of 1836, for which he had so severely reproached him.

In judging any of our brethren for their sayings and doings from thirty to forty years ago, we must look at the matter in the light of those times. What was the condition of affairs then?

Without entering at all into particulars, suffice it to say that the excitement on the question of slavery and emancipation was intense on both sides. Many of the extremists on either side were wild and irrational. On the anti-slavery side, there were many foreign and damaging issues introduced upon the platform by would-be leaders. And these were noticed much more than the opinions of others, who thought that milder and different measures would be more salutary with the South, and more beneficial to the slave. As evidence of the embarrassment caused by irrelevant ultrasims, it is only neces-

sary to state that early in 1839 the anti-slavery people of Massachusetts, who desired to sustain political and religious institutions, found it necessary to separate themselves from the disorganizers, and to establish new bases for political and ecclesiastical action, and to establish a newspaper to advocate their principles. That the Methodists were forward in this movement, will appear evident from the fact that of a Committee of twenty-seven gentlemen, selected from the different religious denominations, six were Methodist preachers, and as follows: Phineas Crandall, Chairman of the whole Committee, Dexter S. King, James Porter, Orange Scott, Josiah Brackett, and Daniel Wise. I introduce this fact to suggest that if Methodist abolitionists were alarmed at the condition of affairs in consequence of their connection with reckless parties, it is not strange that Bishop Hedding should have had an apprehension of evil consequences.

On the other hand, the slavery party were for violent measures in support of the accursed system. But this was not the case with all persons who held the relation of owner to the slave. There were parties who believed that slavery was a great wrong, and regretted its existence, and yet thought that, under the circumstances in which they were placed, they owed it to God and humanity to sustain the relation they did to some of their servants and Christian brethren. I do not presume that all who made such professions were honest. The question is, whether any of them were sincere and just. The Methodist Discipline implied that they might be. And it provided that, under certain circumstances, the relation of owner to a slave might be sustained. At the same time, it deprecated the great evil of slavery.

Bishop Hedding, at this time had certain official duties in the whole M. E. Church, and he was an overseer of its spiritual interests. In the providence of God, more and greater responsibilities devolved on him than on any other Christian man. We shall see how well he did his duty.

I now proceed to a consideration of the charges made against him by Mr. Bentley. I shall answer the principal allegations by authentic documents made and understood by the parties more especially interested when they were alive and active. I design to answer all the charges, but not in the order in which they are jumbled together.

1. It is true that Bishops Hedding and Emory sent out a Pastoral Address, as stated by Bro. Bentley. I have not the address. I know that we cannot understand the subject from an isolated passage in it. I see nothing in the quotation from it, which, when put in its proper connection, would be inconsistent with the view expressed in a report by three members of the New England Conference. They said the address "does not attempt to silence the discussion, but only to prevent brethren from performing acts in the discussion which the authors of the address believe to be improper." This paper was signed by Timothy Merrill, Daniel Fillmore, and Thomas C. Peirce. These gentlemen were the mutual friends of Bishop Hedding and Rev. Orange Scott, and by invitation had been present at an interview of theirs when some questions in dispute had been discussed. They added, that on this subject, "Bro. Scott could produce no evidence to the contrary."

2. The unqualified assertion that "Bishop Hedding refused, in the New Hampshire Conference, to have a Committee raised on the subject of Slavery," is so far from being the whole truth, that I might, with no less impropriety, assert that the New Hampshire Conference refused the appointment of a Committee on Slavery.

Now what were the circumstances in this case? In 1837 the ultraists in the New Hampshire and also in the New England Conference asserted the doctrine, that "it is the prerogative of an Annual Conference to decide what business they will do, and when they will do it." The right to arraign other Conferences was claimed. At the N. H. Conference a resolution was offered condemning the action of the Baltimore Conference in a certain case. Bishop Hedding refused to entertain the question, not because the Baltimore Conference was right, but because it was the prerogative of the General, and not of an Annual Conference, to arraign the Baltimore or any other Annual Conference. When the motion was made to appoint a Committee on Slavery, Bishop Hedding proposed to put it, informing the Conference, however, that if their report was made as broad as the claim of "right" which had been set up, he should not feel under obligation to put "to vote any motion to adopt said report." The Conference did not see fit to order the Committee under this condition. At this same Conference, Bishop Hedding made an address principally in reference to the rights and duties of Annual Conferences, and their presiding officers. His points were clear and convincing. His position was afterwards sustained by the Board of Bishops, and by the General Conference. I have always supposed that his views on this subject met with the general approval of Anti-slavery Methodist preachers, though with some the fact was not pleasant for the times. Let me be accused of prejudice in this matter, I will "own up" that I was one of the advocates of Conference rights till I heard the unanswerable argument of Bishop Hedding upon this subject.

3. "Will anybody believe the Bible justifies American Slavery in the hands of Methodists?" Bro. Bentley would have us suppose that Bishop Hedding thought so. He quotes from an address by him to prove it. Why did he not have the candor to state the question at issue? The Bishop at this very N. H. Conference, in 1837, defined his position on the question of Slavery so clearly, that a school-boy might have understood him. The address was repeated at other Conferences, by request. It was printed, and spread broadcast over the country. In it, he said what I should not have dared to say, and then travel in the South, as he did. Bro. Bentley might have ventured, and it might have cost his life. He said that he disapproved of the *slave trade* (meaning, I suppose, the buying and selling from one to another) and the system of slavery as decidedly as Mr. Wesley did. Mr. Wesley had said that "American Slavery was the sum of all villainies," and upon his death-bed, and in what is supposed to be the last note he ever wrote, he declared it "the vilest that ever saw the sun." What was the question? It was a favorite doctrine with some of the super-ultra Methodist abolitionists that slaveholding was a "SIN UNDER ALL CIRCUMSTANCES." Bishop Hedding believed, as many most sincere abolitionists did, that such a declaration was unfortunate, injurious, and not strictly true.

Owners were not allowed, in every case, to send their slaves adrift at pleasure. Conditions were required which many were unable to perform. It was considered by good masters a religious duty to support the aged and the weak. It was thought to be a virtuous act to buy a Christian slave to save him from a hard master, or to prevent him from being sent away from home and family; and to allow the purchase money to be paid in labor by the slave, and then to be free. In some cases the purchaser might free the slave, and make him his creditor. In other cases he could not do so. Now, mind, this is not said in defence of American Slavery, which I am sure was of the devil, but to present such cases as I understood Bishop Hedding to think were justifiable under the circumstances.

Previous to the remarks to which Bro. Bentley refers, Bishop Hedding had endorsed an address in which it was said "The law of the Golden Rule and the spirit of the Gospel operate with an irresistible tendency to the amelioration, dissipation, and destruction of slavery as a system; holding forth its perpetuation as an abomination, and its continuance by the authors of legislation beyond the time of its practical removal, a sin." We indeed believe that too quickly the course of oppressive legislation cannot be changed; too soon the safe and happy liberation of the oppressed descendants of Africa in this land cannot take place; too rapid cannot be the wing of that angel that bears freedom to the fettered, hope to the despairing, and life to the dying."

With this view of the subject, I ask the candid consideration of the reader to the quotation made by Mr. Bentley, and also, and more especially to the following quotations from Bishop Hedding's address, heretofore referred to, and delivered at the New Hampshire Conference:—

"But it will be asked, 'What right has any member of our Church to own a slave?' Before I answer this question I will just say, and I wish what I now say to be distinctly remembered, I am ready to disprove the slave trade, the system of slavery, including all the unjust and cruel rights which any laws are supposed to give, and all the injustices and cruelties inflicted on slaves, as decidedly as Mr. Wesley did."

"But all these points are aside of the main question. The main question is, 'What right have any of our members to hold slaves?' or, 'What right has the Church to allow them to hold slaves?' Let it be understood, before I proceed, I beg you to observe that owning, or holding a slave, does not include exercising all the rights which the laws are supposed to give the master over the servant, but only such as are necessary for the good of the servant and the safety of the master, all the circumstances being taken into the account. Now let us answer the question. The right to hold a slave is founded on this rule: 'Therefore, all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets.'—Matt. vii. 12. All acts in relation to slavery, as well as to every other subject, which cannot be performed in obedience to this rule, are to be condemned, and ought not to be tolerated in the Church. If no case can be found where a man can own a slave, and in that case obey this rule, then there is no case in which slave-owning can be justified."

In one instance he said to an Annual Conference that it was a sin to hold a slave for any mercenary purpose, but to sustain the relation of owner for the benefit of the slave, was not a sin. But notwithstanding the great care he took to be understood, certain expressions were separated from their explanatory contexts, and heralded abroad as Bishop Hedding's Golden Rule argument in defence of American Slavery. And so he was falsely made to defend an abomination which his soul abhorred.

4. Bishop Hedding did not "complain of Messrs. Scott and Sunderland on account of their anti-slavery teaching and writings." The principal cause of complaint appears in the following document, signed by Bro. Scott, and published in ZION'S HERALD at the time:—

"Whereas I wrote several letters to Bishop Hedding, and to the editor of Zion's Watchman, and caused them and several anonymous letters to be published in said paper of August 31, September 21, and December 7, 1863; and whereas I am not convinced said letters contain a number of statements which are erroneous, and injurious to the reputation of Bishop Hedding, I avail myself of this mode of correcting them."

"The statements, that the Bishop exercised 'a zeal to put down the abolitionists,' that he showed a spirit of 'disdain' at the last General Conference, that he 'removed a Presiding Elder from his district for the simple reason that he could not give satisfactory assurance that he would not violate the question of slavery and abolition in future, by lecturing and writing on those subjects,' and that 'there seemed to be a decided hostility to the anti-slavery brethren,' are mistakes, and are hereby retracted."

"Also, those statements which represent the Bishop as 'oppressing' and 'aggravating' the New England Conference, at its session in 1859, as denying them their 'rights,' acting with partiality among them, and all similar imputations are admitted to be errors, and are hereby recalled."

"Nantucket, June 13, 1857. ORANGE SCOTT."

5. The trial before the N. E. Conference was subsequent to this time. At the next Conference certain brethren preferred charges against Bro. Scott for having repeated these, and made other statements injurious to the reputation of Bishop Hedding; and also with having left his appointment to take an agency not recognized in the Discipline. Some of the specifications were sustained by the Conference, but the charges which seemed to be proved by the specifications were not sustained. The Bishop thought this an unjustifiable discrepancy, and informed the Conference that he should report the case to the next General Conference. He did not pursue Messrs. Scott and Sunderland to the General Conference, but he stated to it that he wished a special Committee appointed to consider what he thought to be the improper action of a Conference, which he did not name. An interview was then sought by the delegates of the New England Conference, with the Bishop. They all, including O. Scott, signed the following acknowledgment, which the Bishop accepted as satisfactory. Bro. Sunderland's case being similar, I omit it.

"We, the undersigned, acknowledge that there is an inconsistency in some of the votes passed in the cases of Bros. Scott and Sunderland, in the New England Conference of 1859, and we believe that the Conference may have erred in some of these votes, and will use our influence to prevent the recurrence of the thing complained of in future; and, moreover, we admit that if any of the votes passed in these cases are liable to be construed injuriously to Bishop Hedding, it was not, in our judgment, so intended by the Conference, and was an error; and we respectfully request Bishop Hedding to withdraw his complaint."

(Signed) JOSEPH A. MERRILL,
JOSEPH HORTON,
PHILIP CRANDALL,
FREDERICK UPHAM,
E. W. STICKNEY,
A. D. MERRILL,
O. SCOTT.

"Baltimore, May 17, 1860."

6. Bro. Bentley tells about a ridiculous threat made to Bishop Hedding by the New England delegates in 1844. I know that Bishop Hedding was assured by some of the delegates that the adoption of the course recommended by the Bishops would be disastrous to the cause of Methodism in New England. But as for any assurance "that its adoption would be followed by their immediate departure for home"—the story is absurd. Though one of the delegates, I never heard of it before the present time. I do not believe it; I know it was not true of all. The delegates were not the kind of men to do that silly thing. If the suggestions which were made had a salutary influence with Bishop Hedding, it only goes to show that his heart was in the right place. The times were dark. He wanted light, and was ready to follow it.

7. Another of Bro. Bentley's charges is, that Bishop Hedding made arrangements to give work to Bishop Andrew after certain action of the General Conference of 1844. How was it? The Conference voted as follows: "Resolved, That it is the sense of this Conference that he [Bishop Andrew] desist from the exercise of his office so long as this impediment remains." This was done the first day of June.

On the seventh day of June the Conference "Resolved, That whether in any, and in what work Bishop Andrew be employed, is to be determined by his own decision and action, in relation to the previous action of this Conference in his case."

At the proper time, the Board of Bishops made their plans to do their whole work, exclusive of Bishop Andrew. But then, in view of this last resolution, they made another plan, which might be adopted under the contingencies which might arise in accordance with either resolution of the Conference. Why should they not do it? They did not make the law, but they were bound to keep it.

8. I come now, and last, to the very serious charge in relation to colored testimony. Bishop Hedding has been so much, and so grossly misrepresented in this matter, that I will make a full statement of the case. Mr. Bentley says, and he considered it so much the worse "in view of the fact that he was a Northern man, he refused to give the casting vote, in 1840, in favor of reconsidering the vote by which colored members were not allowed the privilege of testifying in Church trials." "Would an anti-slavery man refuse to assist in passing a rule by which colored persons should have the right to testify in Church trials?" Bishop Hedding so refused."

Now for the truth of this matter, all of which I take from the printed Journal of the General Conference of 1840. This is the only source, so far as I know, from which a full and correct account can be obtained.

May 18. Ignatius A. Few offered the following resolution:—
"Resolved, That it is inexpedient and unjustifiable for any preacher among us to permit colored persons to give testimony against white persons, in any State where they are denied that privilege in trials at law."

Several amendments were offered and lost. The resolution then passed by a vote of 74 to 46.

May 28. A motion made by George Peck to reconsider the Few resolution, was lost. George Gary made a motion to rescind the Few resolution. The motion was lost. Messrs. Peck and Gary were from Northern New York.

Wm. A. Smith, of Virginia, an able and shrewd advocate for slavery, offered a resolution to reconsider and to amend by adding to the original resolution,—"Provided that when an Annual Conference, in any such State or Territory, shall judge it expedient to admit the introduction of such testimony within its bounds, it shall be at liberty to do so."

T. Spicer, of the Troy Conference, called for a division of the resolution. The Conference decided that it was not divisible!! Bishop Hedding was not in the chair, when this decision was made. Under these circumstances, the only thing to be gained was to allow the South to do a little more as it pleased. It would seem that a

vote against reconsidering would not have been very wicked. However, the vote was taken by yeas and nays on Bro. Smith's resolution. They were 69 each. "Whereupon Bishop Hedding stated that, in his judgment, a Bishop presiding in the General Conference has not the prerogative, in case of a tie on a question, to decide it by giving the casting vote; and that as there was not a majority in favor of the resolution, it was lost, of course." Entertaining such an opinion, he ought to be excused for declining to vote.

Now, here is where the surprise comes in. Every delegate from all of the New England Conferences voted—No. The yeas were from the South; the nays from the North. The truth, in this case, is precisely the reverse from what Bro. Bentley represents it to have been.

Finally, I fully agree with Bro. Bentley that the danger of misapprehension on this subject lies with the young. And I have as little fear as he has in relation to the opinions of the older class of preachers, to whom he refers with so much confidence. Will Phineas Crandall, James Porter, and Daniel Wise, and that class of men, endorse the statements of Bro. Bentley, as he supposes? Not much. What such men did think of Bishop Hedding, after a candid review of his character, his opinions and his official acts will appear in the beautiful and just tribute which I hereto append. It was a singular oversight that the resolutions were not published in ZION'S HERALD at the time. I am indebted to Rev. E. A. Manning, the present Secretary of the New England Conference, for a certified copy of the action of the Conference, which says that the following report was "unanimously adopted by a rising vote." D. S. KING.
Boston, June 9, 1870.

RESOLUTIONS ON BISHOP HEDDING, adopted at the session of the New England Annual Conference, held in Chelsopee, April 16, 1852.

"Resolved, 1. That the recent decease of Elijah Hedding, D. D., senior Bishop of the M. E. Church, is an event calculated to affect with profound solemnity not only the whole Church of which he was a Bishop, but the entire Methodist family, and the great fraternity of Christians of every name."
"2. That the New England Conference have entertained the highest opinion of our venerable deceased Bishop, in all the prominent aspects of his pure and excellent character. As a Methodist superintendent, he was profoundly learned in the polity, theology, and entire genius of Methodism, and was characterized by great dignity, ability, prudence, kindness, meekness, and wisdom, as a preaching officer and administrator, and long stood forth before the churches of the land as a beautiful model of a Christian Bishop. As a preacher he was rich in profound, original, and evangelical thought, expressed in a style as pure and simple, as it was elevated and forcible, and accompanied with a manner and action in the highest degree unaffected, interesting and appropriate, while his holy eloquence breathed forth upon the listening multitude with an influence always edifying and refreshing—often sublime and overpowering. As a Christian, he was eminently one that feared God, and loved God with all his heart, and placed God always before him; and he loved his neighbor as himself. His piety was marked by singular uniformity and simplicity, severity and dignity; and his name will pass down in history as having been one of the most sincere, earnest, lovely, holy, and childlike of men. He was, emphatically, a great and good man—an illustrious specimen of redeemed and sanctified intelligence—a burning and shining light—an ornament to the race."

"3. That we sympathize most deeply and sincerely with the widow of our deceased Bishop, in her great and irreparable bereavement; and earnestly pray that the comfort of abounding grace may be vouchsafed to her, even to the end."

"4. That we tender our sympathies also to his surviving colleagues in the Episcopacy—while we trust that upon them has fallen the mantle of our deceased Elijah."

R. T. TAYLOR,
J. E. BAYNE,
G. ADAMS."

The Farm and Garden.

Prepared for ZION'S HERALD, by JAMES F. O. HYDE.

Any person desiring information on subjects in this department will please address its Editor, care of ZION'S HERALD.

CUTTING RYE.—It is possible that before this can reach our readers most of the rye may be cut, but still we venture to write a few words in regard to the time of cutting this valuable crop. Formerly farmers let the rye stand too late, when much of the grain would shell out, and thus be lost, and that which was left would not be as good as though it had been cut earlier.

It has been our rule to cut it while yet the grain is soft enough to make dough when pressed between the thumb and finger, and then it will make meal much whiter and better than if the grain is left to harden on the straw. Let those who can, try our plan, and they will from this time on cut their rye early.

THINNING FRUIT.—This is an important matter and should receive the attention of all those engaged in fruit growing, from those who have the rod square garden to those who boast of acres of orcharding. Especially is it important to their peers, for it often happens that a tree will set two or three times as much fruit as it ought to, or can mature. We have seen hundreds of dwarf pear-trees ruined by allowing them to bear large crops while young. Some varieties do not need such thinning, for they seldom or never set more fruit than the tree can carry, while others set as thick as the leaves.

This work of thinning out should be done the last of June, or early in July, before the fruit is large, that the tree may not waste its energies on what is to be thrown away. Pick off the ill shaped and smallest specimens first, and perhaps more. It would be better if the same course could be pursued with the apples, but it will not pay, except, possibly, with dwarf apple-trees in the garden. No fruit needs to be thinned more than the grape. We have known many young vines to be very much injured by over cropping. There is, of course, the same difference with varieties of grapes as with pears, and some will not need to be thinned.

It seems in the eyes of novices to be too bad to take off green fruit, and so it is left to do harm. When a part is taken off that which is left will be worth more than the whole would be if none were removed. Try it and see.

NUISANCES.—Among the things on a farm that can be classed under this term are bushes and briars about rocks and walls. No neat farmer will permit them to grow, but it is true that they are seen in many of the fields, not only in New England, but in other parts of the country. We have observed many a field that has in time been nearly or quite overrun by them. Now, the only course to be pursued, is to go at them with grub hoes and grub them up by the roots, and so effectually destroy them. On many farms it is the custom every year after haying, to go about with a brush scythe, and cut off all such intruders, and this is better than nothing, but it is better still to go to the root of the matter, and clear the land of all the pests, root and branch. It will

pay in the improved looks of the farm, to say nothing of the increased space it gives on which to produce grass. When they have sprung up in pastures, and become large, and it is not convenient or possible to plough the same, take a good stout root-puller, and a yoke of oxen, and go at them in earnest, and get up some large bonfires, and my word for it you will not be sorry.

SOWING LAND TO GRASS.—There is no better time to sow grass seed than in August. If so sown at that season it is pretty sure to get a good start before winter, and is able to withstand the weather of that season, and give a good crop of hay the next year. When we can do so, we plant potatoes that come off in time to be sown to grass. It is better to do this work as late as the last of September, or even early in October, than to leave it until spring, for seed sown in April will be quite likely to suffer during the summer months that follow, beside, no crop can be obtained that year. By a little management many fields can be sown this autumn that have become weedy, and no longer profitable to keep up.

FALL OR STUBBLE TURNIPS.—It is seasonable now to sow fields or odd patches with the ordinary fall turnip. True, they are not always a sure crop, unless you are as persistent as a market gardener of our acquaintance, who says it is his rule to keep sowing until he overcomes the obstacles and gets a good catch; and he has never been known to fail.

Turnips require fresh, rich, vigorous soil, so as to ensure a quick, healthy growth. As it is not usual to cultivate, to any extent, those sown at this time of the year, land should be selected that will be free from weeds and grass, and thoroughly and deeply ploughed, and harrowed down level and smooth as possible. Those who raise potatoes for early marketing, usually sow the same field to turnips after the early crop has been taken off. As the ground was probably well manured for the potatoes, it will be in the very best condition for the turnips, after being ploughed and harrowed. Turnips succeed best on moist soil, not too wet, for which reason a plot of sod of black or alluvial soil is often turned over with care, and sowed after rolling and harrowing. Fresh cleared land gives the best promise of success, as upon that a crop seldom fails. Seed is also sown among corn and potatoes, at the time of late hoeing, but no very good results are within our knowledge from this practice.

There are several varieties that may be sown, such as the White and Purple-top Norfolk, White Globe, and other similar English sorts; but the most popular kinds, and those most sure to succeed, are American varieties, known as Purple-top Strap-leaved, and White-top Strap-leaved. The purple or red-top is most in use. Either are quick growing varieties, and, if they escape the ravages of the turnip fly, a fair crop may be reasonably anticipated.

Seed may be sown either in drills or broadcast, the main point being to get it sown thin. To ensure this, gardeners often mix it with seed that will not grow, or fine sand, sawdust, or other substances, to scatter it over more surface.

Superphosphate of lime, being acknowledged a good fertilizer for this crop, may be mixed in a finely powdered form with the seed, the whole sown together broadcast, and brushed in with a few tree-tops or large branches fastened into a mass. The superphosphate not only accelerates the first growth, but has been found one of the best preventives for the ravages of the fly.

One pound to one and a half pounds of seed, are ample for an acre. The usual season is from the twentieth of June to middle of July, but in good soil they may be sown all of the latter month. The most successful crop we have ever known was sown in Evans, Erie Co., N. Y., Aug. 8th, of white Norfolk; from which, in sixty days, turnips weighing over six pounds were taken to market. The whole field had been burned over, including wood and brush, by a fire which caught from a passing railroad train. On good soil, we should not hesitate to sow as late as August 1st, since the harvesting can be delayed until quite severe frosts, and the turnips make better bottoms, and are more tender and sweet, grown in cool, moist weather.—Rural New Yorker.

The Righteous Dead.

Died, in Wheaton, Du Page Co., Ill., July 2, Rev. WM. KIMBALL, an elder in the M. E. Church.

He was born in New Hampshire, in the year 1791, and when a young man entered the ministry of the M. E. Church, devoting about fifty years of his life to active ministerial work. He preached all through New England, and wide-spread revivals often attended his labors. The last thirty-four years of his life were spent in the bounds of the R. R. Conference, and a considerable portion of that time in active work. For months he has been conscious that his end was nigh. His great desire was to be spared to attend the National Camp-meeting, near Chicago; but the Master has thought best to summon him to the great camp-meeting in the groves of Paradise. New England papers please copy. JOHN KILLEN.

Dr. GEORGE W. MANLY was born in Londonderry, N. H., in 1824, born again in 1852, and entered upon the life celestial, July 7, 1870.

He was a man to be missed. Genial and true in his friendship, happy in his domestic life, faithful and skillful in his practice, generous to the poor, and kind to the unfortunate, his death makes many a sad gap in society. A new-comer in Wellfleet, yet the Church and community feel that a worthy brother and a "beloved physician" has fallen in the noon of his strength and usefulness. Peace to his memory. A. J. C.

Wellfleet.
Died, at Oxford, Mass., July 10, after a painful sickness of a few days, EUGENE H. BOND, aged 25 years.

This young brother, whose sun has set so early, has been a faithful and consistent member of the M. E. Church for nearly three years. We have no doubt that to him death was gain; but we have all suffered a loss in his early death. May it be sanctified to this community. DANIEL WATY.

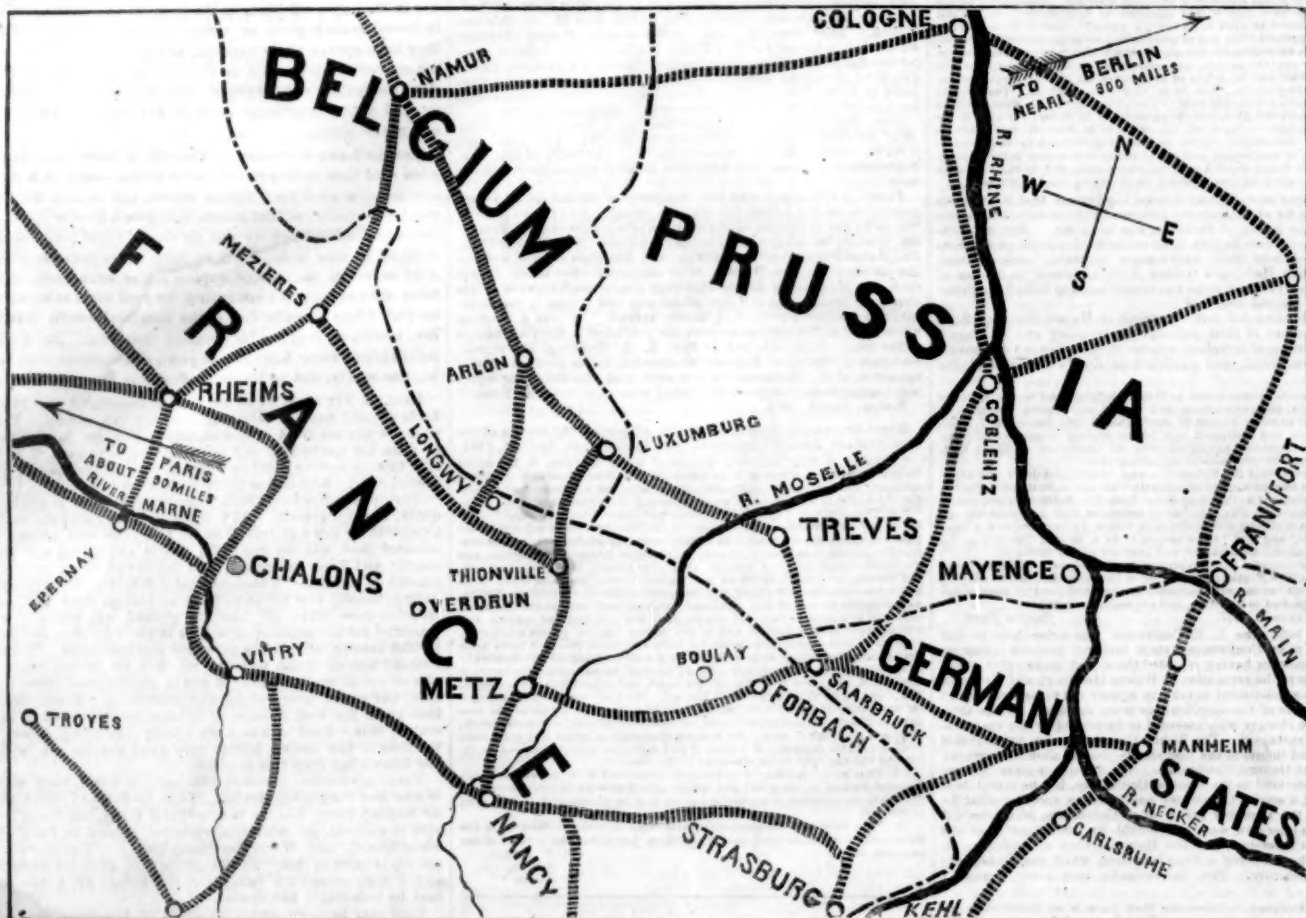
Oxford, Mass., July 12, 1870.
Sister SUSAN M. RAWSON, aged 71 years, departed this life June 11, 1870.

Sister RAWSON was received into the North Grosvenordale M. E. Church by letter in 1846, of which she continued a faithful member until her death. I visited her a few days before her brief illness, and she expressed herself as only waiting the call of the Master. I trust she was ripe for life eternal. A. A. FRESHNEY.
North Grosvenordale, Ct.

Sister MARGARET PERRY died June 17, after an illness of only three days.

Forty-six years ago, when but fifteen years of age, she gave her heart to Jesus, and trusted him to the last.

West Waterville, Me., July 19, 1870. A. W. WATERHOUSE.



The Secular World.

REVIEW OF THE WEEK.

DOMESTIC.

Foremost among the events of the past week was the suicide of the new French Minister, M. Prevost Paradol. The deed was committed in his house, in Washington, at 1 o'clock, on the morning of the 20th, by shooting himself through his heart with a small pocket-pistol, purchased the day before. He left a note, saying, "I will kill myself. M. Berthemy, come back and stay." M. Berthemy is the retiring minister, who, by this event, has been ordered by the home government to continue in Washington until a successor shall be appointed. "One of the foreign ministers, who had for a number of years been a bosom friend of the deceased, in discussing the sad affair of the death of M. Paradol, said that he was subject to fits of most ungovernable temper, during which he entirely lost his self-possession, and committed acts of which afterwards he had not the faintest recollection. In the opinion of the minister referred to, it was doubtless in one of these fits that he committed the act of self-destruction. According to the same authority, he left Paris under highly unfortunate circumstances. His friends had become seriously estranged from him on account of his political course, which, until of late, had been in warm opposition to the Emperor. He had as bosom friends such men as MM. Thiers and Favre, whose antagonism to war was such as to draw upon them the hostility of the French population, and this latter fact announced to him at the same time as the formal declaration of war against Prussia, had the effect of arousing his sensitive nature to the highest pitch of excitement. A number of causes of a similar nature added to the attrition of his mental system, until the overstrained cords snapped asunder, and he sought relief in suicide."

The body of the unfortunate man lay in state, in his house, under a guard of United States Marines, until the 23d, when, after funeral services, it was sent to New York, whence it was sent to Paris by the Saturday's steamer, attended by the two children of M. Paradol and his servants. Telegrams from Paris were received at an early hour on the 21st, by M. Berthemy, who was directed to thank our Government for courtesies shown in behalf of M. Prevost Paradol.

The last work done by M. Paradol was that in writing a report of his conference with Secretary Fish on matters growing out of the war. This he did on Tuesday, and the dispatch was marked by all his usual force and clearness of style.

Paradol was born in 1826 a stout, vigorous man, one of the most eminent journalists and political writers of France, if not of Europe. The *London Times*, of the 21st, eloquently deplores his death, lauds his gifts, grace, energy, treasures of knowledge and thought, his mastery of the English

tongue and English institutions. The announcement of his sad death created a profound sensation in Paris, especially among the journalists of that city.

Monday, 18th, was a day long to be remembered in New York for the intensity of the heat. The thermometer, during the middle of the day, touched 100° in the shade, and, as a necessary consequence, the casualties by *coup-de-soleil* were fearfully numerous, there being not much less than one hundred deaths from this cause alone. The heat was great in other parts of the country; but on last Sunday, in Boston, the thermometer attained its highest. It was excessively hot, from an early hour to midnight.

The marriage of General Ames and Miss Blanche Butler took place at the ancient Church of St. Anne, Lowell, on the 21st. The Rev. Dr. Edson performed the ceremony, assisted by four other clergymen.

Some 800 New York Germans are preparing to return home. Two hundred and fifty applied on the 23d for free passages. The German merchants subscribed \$50,000 to a war fund.

The Mayor of Covington, Ky., in a criminal case on the 23d, admitted the testimony of a negro woman for the prosecution. This is supposed to be the first instance of the admission of negro testimony in Kentucky.

General Sheridan is going to Europe to watch the war.

Telegrams have been received in Washington from authoritative sources, saying the Bremen steamers are finally and definitely withdrawn from the ocean in consequence of Napoleon's refusal to exempt private property from seizure. This action settles all questions as to the transportation of the mails by that line, and passengers for Germany and Prussia must reach their destination from England by British steamers. Application has been made to the State Department in behalf of some of our consuls in Northern Europe who wish to get into the field as newspaper correspondents. Secretary Fish declines to give them permission to do so.

Chevalier de Loosy, the Austrian consul in New York, died in that city on the 21st.

Oelrichs & Co. have been ordered to keep all the steamers of the Bremen line in port, and no more steamers will be despatched from Europe. The Hermann, Weser and Frankfurt will be detained, as will also the America, Hanover and Union when they arrive.

It is rumored that a filibustering expedition is being fitted out at San Francisco, for the capture and plunder of the French colonies of Tahiti and New Caledonia. The French Consul in this city is making preparations to have the expedition stopped.

Congress has voted \$50,000 for an Arctic Expedition, of which Capt. Hall is to have control.

THE WAR IN EUROPE.

We present our readers this week with a map of the seat of war, by which it will be easy to trace the position of the hostile armies. At present the Prussian forces are in the vicinity of Mayence and Coblenz, and the French between Metz and Strasbourg. It is reported that on Saturday last, a Prussian force from Sarola crossed the French border to make a reconnaissance in the direction of St. Avold and Metz, but were repulsed by a body of French chasseurs. It is stated that Prussians are strengthening Coblenz, only with the intention of making it a base of operations, and they intend to throw a force down the line of the Saar and carry an offensive war into France. We recommend our readers to preserve this map, and they will find it of great assistance in gaining a true knowledge of the seat of war. The point of contact between Prussia and France lies between Metz and Basle, the Rhine forming a portion of the boundary. Here, for a time, the hostile powers will be concentrated, and the names on our chart will become familiar to the readers.

At the present writing the attitude of the belligerents remains unchanged, and very little reliance can be placed on the countless rumors that keep the telegraphs busy. The French and Prussian armies are massed on the frontiers, patiently waiting inside their respective lines, until their governments find a sufficient cause of quarrel, which, indeed, has not yet been shown. The official Journal of France published a circular on the 21st, in which it is complained that Prussia has secret designs involving the equilibrium of power in Europe. The circular concluded by declaring that history must assign to Prussia the responsibility for a war which she has had the means of avoiding and which, while she affects to deplore, she has rather sought, and adds: "Under what circumstances has she done this? It is when France, for four years past, has refrained with almost exaggerated scrupulousness from invoking against her the treaties concluded under the mediation of the Emperor, but to which she has failed to give voluntary support. Of all the acts of this government, which has only thought of the means of freeing herself from the obligations of the treaties, even while signing them, Europe has been a witness. Let Europe pronounce upon the justice of our cause."

Le Francois says the French government is in receipt of highly satisfactory intelligence in connection with the war question from the governments of Austria, Denmark and Spain, but from all information that can be ascertained, it is very apparent that the sympathies of Russia are unmistakably with Prussia, and that demonstrations of a positive character to this effect are daily looked for from Russia.

GREAT BRITAIN.

The House of Commons on the 23d, passed the Education Bill—179 to 90.

Great demonstrations were made in Dublin on the 23d in favor of the French. A meeting of 5,000 persons was addressed by prominent Fenians.

ROME.

The last of the prelates who have been in Rome at the Ecumenical Council, are leaving the city.

NEWS NOTES.

Justice John White of Hoboken, was sentenced recently to three months in jail, and fined \$500 for stealing a Strasburg fugitive's watch. The steamboat *Right Way* exploded in New Orleans on the 18th, killing nine, and wounding over a dozen men. Severe storms have recently been experienced down East and out West, occasioning the loss of life and property. The most destructive fire in Charlestown for thirty-five years, occurred on the 18th. The magnificent new brick and granite building of the Tudor Company, on Charles River Avenue, was totally destroyed, involving, with machinery and stock, the loss of some \$400,000. George H. Pendleton has gone to Europe. President Grant and family have arrived at Long Branch. The steamer *Acushnet* has been wrecked on Point Judith, her crew and passengers being saved. A filibustering expedition is fitting out in San Francisco to capture the French colonies at Tahiti and New Caledonia. The Gros Ventres Indians are suffering terribly from the small-pox. The town of Dogtown, Cal., has been destroyed by fire. A railroad contractor in Iowa has absconded with \$10,000. A severe storm did considerable damage at Rochester recently.

REMOVAL OF A CARPET HOUSE.—For twenty years the house of J. Lovejoy & Co. has occupied the chambers, Nos. 10 and 16 Summer Street, as a carpet warehouse; but to obtain better facilities for the transaction of their business, and to furnish their patrons with more accessible and commodious quarters, the firm, now J. Lovejoy & Sons, has removed to the first floor of the same building. By this change a third more space is available for the display of goods, the floor being spacious, well lighted, and finely adapted to its new use. The coming season will be entered upon with a large and varied assortment of all goods in their line, and with honorable dealing, and one price to all, they will doubtless receive a liberal share of public patronage. — *Advertiser*.

— Mr. Bessemer's plan for obviating seasickness, by means of an oscillating chamber, supported on bearings similar to those of a compass, will shortly be put to a practical test. A chamber of this description is now in course of construction in England, and will be fitted to a steamer of about 300 tons.

— The *Atlantic Era* says that "our young men hold unsettled opinions on the subject of religion, and none at all respecting literary questions, but when you come to black dress-coats, cravats and walking canes, you will find their views on these vital matters are fixed with all the rigid tenacity of grim death itself."

ZION'S HERALD.

Commercial.

BOSTON MARKET.

WHOLESALE PRICES

July 23, 1870.

GOLD.—\$197.
Flour.—Superfine, \$4.50 to 4.75; extra, \$5.25 to 5.50; Michigan, \$4.25 to 4.75; St. Louis, \$7.25 to 10.00. New Corn. — \$1.10 to 1.15; new mixed, \$1.05 to 1.10. Oats. — 55 to 60c.
Seed.—Timothy, Herd's Grass, \$7.50 to \$7.75; Red Top, \$3.75 per bush; R. I. Bent, \$2 to 2.50 per bush; Clover, 16 to 18c. per lb.
Apples.—Per bushel, \$2.50
Onions.—Bermuda Onions, \$4.50 per bbl.
Pork.—\$12.00 to 14.00; Lard, 17 to 18c.; Beans, 21 to 22c. per lb.
Butter.—New Butter, 25 to 30c. per lb.
Cheese.—Factory, 11 to 13c.; Dairy, 10 to 12c.
Eggs.—25c. a dozen.
Dried Apples.—8 to 12c. per lb.
Hay.—\$18.00 to \$20.00 per ton, per cargo, \$23.00 to \$25.00 per ton, per car load.
Potatoes.—\$1.50 per bushel.
Beans.—Extra Pea, \$2.50 to 2.65; common, \$1.50 to 1.75
Gooseberries.—\$3.00 per bushel.
Blueberries.—17 to 20c. per quart.
Cranberries.—Per bbl. \$22.00 to \$25.00.
Oranges.—Mandarin, \$15.00 per box.
Lemons.—\$10.00 per box.
West India Squash.—\$3.00 per cwt.
Carrots.—75c. per doz. bunches.
Beets.—75c. per doz. bunches.
Turnips.—\$1.00 to 1.12 per doz. bunches.
Green Peas.—\$2.00 to 2.50 per bush.
Maple Sugar.—12 to 13c. per lb.
Remarks.—Flour remains steady. Corn and Oats quiet. The drive on seeds is over. Eggs considerable scarce during the week. Pork, unchanged. Lard and Hams advanced from 1 to 2 cents per lb. Berries arrive freely. Green Peas, 50c. lower. The demand for berries good.

The Markets.

BRIGHTON CATTLE MARKET.

For the week ending Wednesday, July 20.

Weekly receipt of Cattle, Sheep and Swine, carefully prepared for the current week:—
Cattle, 2,345; Sheep and Lambs, 10,290; Swine, 2,775; number of Western Cattle, 1,654; Eastern Cattle, 183; Working Oxen and Northern Cattle, 330. Cattle left over from last week, 162.
Purses. Best Cattle—Extra, \$19.50 to \$21.25; first quality, \$12.50 to \$14.25; second quality, \$11.50 to \$12.25; third quality, \$10.00 to \$11.25; No. 1 calves, \$12.50 to \$14.25; No. 2 calves, \$11.50 to \$12.25; No. 3 calves, \$10.00 to \$11.25; No. 4 calves, \$9.00 to \$10.00; No. 5 calves, \$8.00 to \$9.00; No. 6 calves, \$7.00 to \$8.00; No. 7 calves, \$6.00 to \$7.00; No. 8 calves, \$5.00 to \$6.00; No. 9 calves, \$4.00 to \$5.00; No. 10 calves, \$3.00 to \$4.00; No. 11 calves, \$2.00 to \$3.00; No. 12 calves, \$1.00 to \$2.00; No. 13 calves, \$0.50 to \$1.00; No. 14 calves, \$0.25 to \$0.50; No. 15 calves, \$0.10 to \$0.25; No. 16 calves, \$0.05 to \$0.10; No. 17 calves, \$0.02 to \$0.05; No. 18 calves, \$0.01 to \$0.02; No. 19 calves, \$0.00 to \$0.01; No. 20 calves, \$0.00 to \$0.00.
Brighton Hides.—7 to 7 1/2c. per lb.
Brighton Tallow.—6 1/2c. per lb.
Country Skins.—6 to 6 1/2c. per lb.
Hides.—6 to 6 1/2c. per lb. for country.
Tallow.—6 1/2c. per lb. for country.
Lamb Skins.—50 cents each.
Wool Skins.—\$1.50 to \$2.00 per skin.
Sheep Skins.—25 to 30c. each.
Calves Skins.—15 to 20c. per lb.
Stones.—Yearlings, \$18 to 20; two year olds, \$25 to 40; three year olds, \$40 to 60 per head. Most of the small cattle that are in a fair condition are bought up to slaughter. The trade for Stone Cattle does not amount to much during the warm months.
Working Oxen. The demand for Working Oxen has not been very active of late, and a few pairs each week are all that the Market requires. We quote sales at \$100, 105, 110, 115, 120.
Milk Cows. Extra, \$55 to \$115; ordinary, \$50 to \$80; Store Cows, \$35 to \$55 per head. Prices depend a great deal upon the quality of the milk. Most of the Cows brought to Market are of a common grade, there being but a few Extra or Fancy Breeds among those offered for sale.
Sheep and Lambs. Extra and select lots, 4.25 to 5.50; ordinary lots, \$2.00 to 4.00 per head. Lambs, \$2.50 to 4.50 per head, from 4 to 6 cents per pound. Nearly all the Western Sheep were owned by Butchers, and were taken direct to the slaughter houses from the cars.
Swine. Store Pigs—Wholesale, 12c.—cents per lb.; retail, 12 1/2c. to 15c. per lb. Spring Pigs, wholesale, 10c.—cents per lb.; retail, 10c.—cents per lb. Coarse Swine, 8c.—cents per lb. Fat Hogs—2.70 at Market. Prices 10 to 12c. per lb. But a few Store Pigs in Market.
Remarks.—The Cattle from the West were better this week than those of last, but there were but a few lots of very nice Cattle in Market. The trade has not been so quick, and prices upon the common grades not quite so high. A few of the best Cattle were sold at 14 to 14 1/2c. per pound; but better grades of common Breeds did not sell for much more than poorer ones last week. Several of the best lots were taken at a commission. The Maine Cattle were mostly sold for Beef and Stores. There were but a few Working Oxen among them.

Marriages.

In this city, July 17, by Rev. Isaac J. P. Collier, John Kelle to Miss Mary E. Deane; also, Roland R. Oiler to Miss Mary J. Knight, all of Boston.
June 11, by Rev. W. C. High, Thomas G. C. Furbush to Miss Anna A. Straw; also, July 14, Peter Ferrie to Miss Anna Fort, all of Boston.
In the Broadway M. E. Church, July 7, by Rev. M. Truett, Charles H. Small to Martha E. Whiting, both of this city; July 21, D. W. Morton to Fanny L. Goldthwaite, both of Boston.
In Gloucester, July 3, by Rev. A. F. Herrick, Christopher R. Corlies to Miss Ida E. Giesen.
In Coleraine, July 21, by Rev. E. W. Virgin, Charles Herbert Hall to Louisa Leonard, all of C.
In Rebec, Me., June 22, by Rev. E. Parker, Wm. B. Lyford to Miss Jennie S. Page, both of Atkinson; also, by same, July 3, Almond H. Gould to Miss Hattie C. Ladd, both of Barnard; also, by same, July 10, Mr. Wm. T. Foland, to Miss Eugenie A. Lebrock, both of Foxcroft.
In Weston, Me., June 16, by Rev. H. P. Blood, Edward M. Smith, of Abington, Mass., to Miss Ida P. Smith, of Weston, Me.

Deaths.

In this city, June 4, of scarlet fever, Isabel Lavina Gleason, only child of Amos N. and Eliza A. Gleason, aged 5 years, 8 months, and 4 days.
A lovely bud, to bloom in heaven.

In Holyoke, Mass., July 12, Rhoda, wife of Bro. John Hunter, aged 70 years. Sister Hunter was for years a great sufferer, but the conflict is over, and clothed in immortal life and vigor, she can now sing the "new song," and wave the everlasting palm of victory.

Methodist Book Depository.

Money Letters received from July 16 to July 23.

J. E. Budden, O. M. Boutwell, W. C. Burdick, B. B. Beardsley, J. W. H. Cromwell, M. Chandler, L. P. Causey, Geo. A. Case, W. H. Deane, E. Davis, T. C. Ellis, G. N. Eldridge, H. W. Hallett, J. Hawks, J. V. Himes, S. R. Herrick, W. S. Jones, J. H. Leavitt, D. P. Lanaber, C. L. Morse, J. S. Maseck, S. McLaughlin, A. W. Ober, C. A. Plumer, R. S. Stubbs, F. A. Smith, T. B. Tupper, J. H. Tourjee, I. Turner, Geo. A. Tyrrel, N. Whitney. JAMES P. MAHER, Agent, 38 Bromfield St., Boston.

Church Register.

HERALD CALENDAR.

Hamilton Camp-meeting begins Aug. 16, closes Aug. 24. Martha's Vineyard Camp-meeting, Aug. 22. Sterling Camp-meeting, Aug. 22. Heddington Camp-meeting, Epping, N. H., begins Monday, Aug. 23. Williamsite Camp-meeting, Aug. 29. Kennebunk Camp-meeting, Aug. 30. Bath Camp-meeting, Sept. 5. Springfield District Camp-meeting, Hatfield, Aug. 29. Kearsarge Camp-meeting, Wilton, N. H., Sept. 6. Yarmouth Camp-meeting commences Aug. 9. Red Peland Camp-meeting, Aug. 15. East Machin Camp-meeting, Aug. 22. Lyndon Camp-meeting, Aug. 29. Charleston, Me., Camp-meeting, Sept. 12. Northport Camp-meeting, Aug. 29. Camp-meeting at Windsor, Aug. 22. Rockland District Camp-meeting, Windsor, Me., Aug. 22. Worcester Monthly Preachers' Meeting, Laurel St., Aug. 2.

All communications for Rev. I. B. Bigelow should be directed to Sterling, Mass., through the month of August.

CAMP-MEETING.—The annual Camp-meeting for the Burlington District, Troy Conference, will be held this year, on the grounds belonging to the District, in New Haven, Vt., to commence on Monday, Aug. 29, and close on Saturday, Sept. 3. Preachers and people of other districts are earnestly invited. B. EATON, P. E.

The District Stewards of Bangor District will please meet their Presiding Elder at the Northport Camp-meeting, Wednesday, Aug. 31, and Charleston Camp-meeting, Wednesday, Sept. 14, at 10 o'clock p. m., to attend to their official duties. GEORGE PRATT, P. E.

THE HEDDINGTON CAMP-MEETING, at Epping, N. H., will begin on Monday evening, Aug. 23, and close on Tuesday morning, Sept. 6. No trains will run on the Seaboard, and no teams will be admitted to the grounds. Board for the meeting, eight days, — \$6.00. For three or more days, \$1.00 per day. For one day, \$1.25. For dinner, 75 cents; breakfast or supper, 50 cents. The usual arrangements for reduced fares on the railroad. Particulars hereafter. J. TRUBBANT, Secretary. Dover, July 20.

NOTICE.—YARMOUTHPORT CAMP-MEETING.—All persons proposing to attend this camp-meeting are hereby reminded that Friday, Aug. 6, is appointed as a day of fasting and prayer for God's blessing upon the contemplated meeting. Preachers are requested to give notice of the same from their respective pulpits, and to hold special services on said day. W. T. HARLOW. Duxbury, July 18.

MINISTERIAL ASSOCIATION OF THE ST. ALBANS DISTRICT.—This Association will meet at Waterbury Centre, Tuesday eve., Oct. 4, 1870.

Public Religious Exercises.—Preaching Tuesday evening, at 7 o'clock, by Rev. A. L. Pratt; alternate, Rev. J. D. Beaman.

Prayer-meeting, Wednesday, at 8 o'clock a. m., conducted by Rev. S. Donaldson.

Preaching Wednesday evening, by Rev. S. L. Eastman; alternate, Rev. H. T. Jones.

Prayer-meeting, Thursday, at 8 o'clock a. m., conducted by Rev. A. L. Cooper.

ESSAYS: "The Bible in Common Schools," J. D. Beaman, W. H. Deane; "True Method of Preaching," W. R. Proffer, J. Laurence; "Competibility of Special Preaching and Free Moral Agency," F. P. Ray, A. Perbner; "Difference between a Church and a Society in regard to Administration of Discipline," W. H. Hyde; "Review of 'Popular Amusement,'" by Dr. Crane; "E. G. Bass; 'Conversion of Children,'" S. D. Elkins, O. M. Boutwell; "Woman's Work in the Church," A. B. Truax, H. Webster; "Moral Results of the Romish System," J. Robinson; "The Chinese Problem," A. L. Cooper; "Review of the Centennial Council of 1893-79," H. T. Jones; "Moral Results of Undisciplined Methodism," M. Adams.

Following the reading of the Essays on each topic, the subject will be open to remark and discussion. Each local preacher and preacher in charge, not named in the foregoing list, is requested to present a manuscript on a topic of his own selection.

W. D. MALCOM, } Committee.
P. P. RAY, }
A. L. COOPER, }

St. Albans, July 12, 1870.
N. H. CONFERENCE SEMINARY AND FEMALE COLLEGE.—Fall Term commences Aug. 17. Catalogues sent free, on application. Geo. J. JUNKINS. Tilton, N. H., July 5, 1870. July 21, 22.

MARTHA'S VINEYARD CAMP-MEETING.—The Vineyard Grove Co., having tendered to the Camp-meeting Association the use and control of the new wharf just built by them near the camp-ground, the said wharf has been accepted by the Directors of the Camp-meeting Association, and will hereafter be the Camp-meeting Landing. All baggage for the camp-ground should be marked "Camp-meeting Landing." The gates at the wharf will be closed against the landing of all excursion parties on the Sabbath. Geo. F. DAVITT, Agent M. V. C. M. Association. July 21.

MAINE WESLEYAN SEMINARY AND FEMALE COLLEGE.—The Fall Term will commence Aug. 3. The Music Department, including Vocal and Instrumental Music, has been placed under the charge of Prof. Morse, of New York. Students can avail themselves of the advantages of Class or Private Instruction. H. P. TOUSSAINT, President. Kent's Hill, July 21, 1870.

HAMILTON CAMP-MEETING.—Any person wishing to select lots for society or private tent, will find the committee at the Grove every pleasant Tuesday afternoon. H. July 21.

QUARTERLY MEETINGS.

ST. ALBANS DISTRICT.—SECOND QUARTER.

August.—St. Albans, A. L. Cooper, 7 and 8; St. Albans Bay, 6 and 7; Swanton, J. Robinson, 6 and 7; Alburgh, S. D. Elkins, 13 and 14; Franklin, A. B. Truax, 13 and 14; Bakersfield, 13 and 14; West Berkshire, 20 and 21; Richmond and East Berkshire, H. T. Jones, 20 and 21; Montgomery, A. Scribner, 20 and 21; Southbury, F. P. Ray, 27 and 28; Hyde Park and Morristown, 27 and 28; Johnson and Waterville, W. R. Puffer, 27 and 28.

September.—Wolcott, 3 and 4; Elmire, 4 and 5; Fairfax and Westford, O. M. Boutwell, 3 and 4; Colchester, H. Webster, 3 and 4; Cambridge, Fletcher, and North Underhill, 10 and 11; Georgia and North Fairfax, 17 and 18; Milton, 24 and 25.

October.—Underhill Centre, W. R. Puffer, 1 and 2; Jericho, H. Webster, 1 and 2; North Hero, W. H. Hyde, 1 and 2; Grand Isle, W. H. Hyde, 2 and 3; Shelburne, 1 and 2; Lake Umbagog, W. E. Howard, 1 and 2; Essex Centre and Essex Junction, 8 and 9; West Bolton, 10 and 11; Waterbury, 15 and 16; Stowe, S. Donaldson, 15 and 16; Waterbury Centre, 22 and 23; Highgate, 30 and 31.

The brethren appointed to attend Quarterly Meetings, if unable to get a supply, will please exchange with the preacher where the Quarterly Meeting is held. St. Albans, July 19, 1870. W. D. MALCOM, P. E.

WHITE MOUNTAIN CAMP-MEETING.—This meeting will be held in Stark, N. H., commencing Sept. 12, and continuing through the week. Further notice soon. Groveton, N. H., July 15, 1870. D. J. SMITH.

Boston, July 25, 1870.

At a STATE TEMPERANCE CONVENTION held in February last, the following resolutions were adopted:—
Resolved, That the conflict between license and prohibition involves human interests too deeply to be settled without an open, avowed party issue.

Resolved, That a divided party can go no higher than its average sentiment; that with part of its members for license, and part for prohibition, it will compromise both in the enactment of laws, and in their execution; that it will give up compromise governors, Constables, District Attorneys and Courts, and that its policy must therefore be weak, undecided, inefficient, and unsuccessful.

Resolved, Therefore, that the organization of an independent political party, making the suppression of the liquor traffic an avowed issue is an indispensable necessity.

Since the date of that Convention, the conviction has become stronger and more general that the organization of an independent political party, is an inevitable necessity. If further evidence were needed, it is found in the recent adoption of free trade in fermented liquors by the State Legislature.

At a meeting largely representing the Temperance sentiment of the State, held in Boston on the 2d instant, a resolution was adopted to call a delegate State Convention, for the purpose of organizing an independent prohibitory party, and the undersigned were appointed a committee to call such Convention.

We therefore invite all who are in favor of independent political action, in every city and town of the State, to choose delegates to meet at the MASONIA in Boston, on Wednesday, August 17, at 10 o'clock, a. m.

The basis of representation will be one delegate for every town, or ward of a city, and one additional delegate for every two hundred voters or fraction thereof.
Committee.—H. Trask, Springfield; H. D. Cushing, Boston; Geo. S. Ball, Upton; J. H. Croxson, Lynn; A. P. Burgess, Chelsea; Geo. P. Hawkes, Templeton; Geo. F. Clark, Dover; A. B. Parsons, Northampton; Edwin Chase, Holyoke; Jas. H. Orne, Marlborough; A. P. Sampson, East Bridge Water; S. W. Hodges, Boston; Corcoran Spaulding, Canton; A. J. Church, Weymouth.

Business Notices.

BOSTON CONSERVATORY OF MUSIC. Julius Eichberg, director. The fall term of this music school begins Monday, Sept. 12th. The conservatory limits each class to four pupils only, and each pupil is entitled to free lessons in singing at sight, theory, and harmony.

FOR MOTH PATCHES, FRECKLES AND TAN. Use FERRY'S MOTH AND FRECKLE LOTION. It is reliable and harmless. Prepared only by Dr. S. C. FERRY, 49 Bond Street, New York. Sold by Druggists every where. July 8, 9, 13-17.

The danger from fire and theft is greatly lessened since the establishment of the Union Safe Deposit Vault, 40 State street, Boston. The public demand has caused the recent addition of eight hundred individual safes. July 31, 31, 31, 31.

Societies who are thinking of obtaining Camp Meeting tents should obtain an estimate from James Martin & Son, 114 Commercial street, Boston. This firm is thoroughly reliable, and parties patronizing them will no doubt be well satisfied.

NEVERMORE can the careless, grudge-holding, and tooth-dropping chemist find a safe place on the shelves of sensible people? The fragrant and preservative SOAPSTONE has superseded them all.

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Accidents will occur even in the best-regulated families, and "SPALDING'S GLUE" should be kept handy.

Communion Services.

We are making a Specialty of the manufacture of Communion Ware of the finest quality and of chaste and appropriate designs. Catalogues showing the different styles will be sent by mail on application.

ADAMS, CHANDLER & CO., 20 John St., New York, Manufacturers of Fine Silver Plated Ware. July 31, 31, 31, 31.

GRANITE STATE MILITARY AND COLLEGIATE INSTITUTE. Read's Ferry, N. H., on Nashua and Concord R. R. S. N. HOWELL, Principal. Advantages.—Retired least on, yet easy of access; saloons, or place of title resort; full of teachers; thorough instruction, &c. Pupils received at any time. Send for Circular. July 21, 31, 31, 31.

BOSTON CONSERVATORY OF MUSIC. 147 Tremont Street, Boston.

ONLY FOUR PUPILS IN A CLASS. The Fall Term begins Sep. 12th. Pupils can enter their names on or after August 29th. Study of Harmony and musical Theory free to pupils; also, Organ Practice. Send for circular to J. JULIUS E. BURBS, Director. July 21, 31, 31, 31.

NOW is the time to engage your tent for the coming CAMP MEETINGS.

JAMES MARTIN & SON, No. 114 Commercial St., Boston.

Are now prepared to receive orders for Society and Family Tents. We have about 40 Family Tents to Rent. July 28, 1871.

Clergymen, Teachers, and others

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CLASSICAL AND MATHEMATICAL SCHOOL, No. 47 WINTER STREET, BOSTON.

WILLIAM H. BROOKS

Refers, as to the merits of his school, to Rev. Dr. Peabody, E. S. Dixwell, Esq., S. B. Winde, Esq., and to the parents of some of his pupils. Hon. Wm. Gray, Mrs. J. A. Andrew, Warren Sawyer, Esq., A. J. Evans, Esq., P. W. Penhalow, Esq.; and to Hon. Martin Brimmer, E. P. Whipple, Esq., Gen. W. F. Bartlett, graduates of his school. The next academic year begins Sept. 14th. Circulars at N. D. Whitney's corner of Tremont and Winter sts. July 27, 1871.

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157 Tremont St., BOSTON.

July 21, 1871.

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A HOUSE in NE 4TONVILLE, 5 miles from Boston. 3 minutes walk from Depot. Gas Bath-room, and Garden. Enquire of D. LA CUY or Dr. C. W. TAYLOR, at Newtonville. June 30, 1871.

REMOVAL.

E. D. EVANS has removed from Hanover Street, where he has been in business more than 30 years, to No. 15 SUMMER STREET, near Washington Street. July 14, 31, 31, 31.